

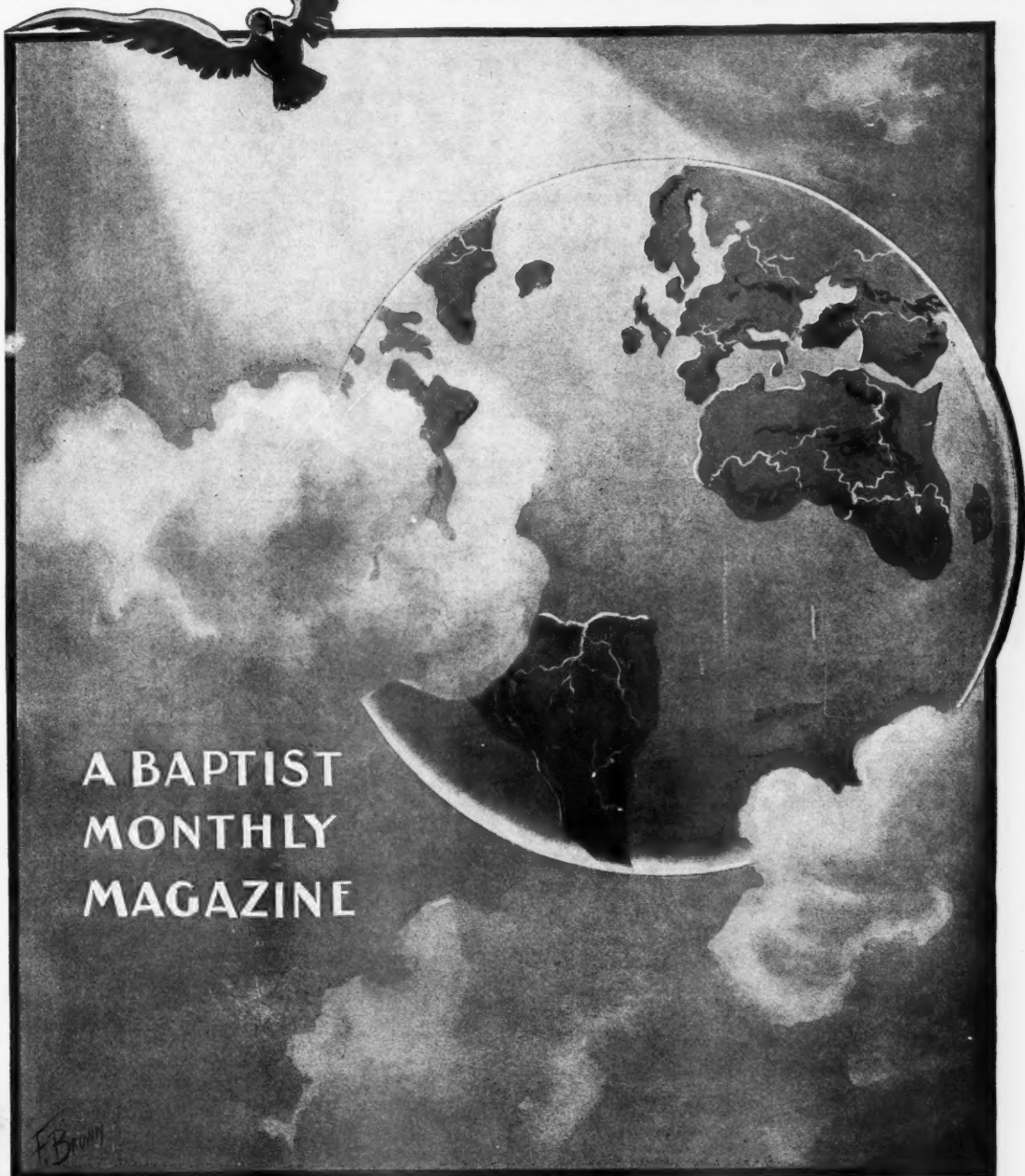
VOL. 4, NO. 6

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JUNE, 1913

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A BAPTIST
MONTHLY
MAGAZINE

The American Baptist Foreign Mission Society

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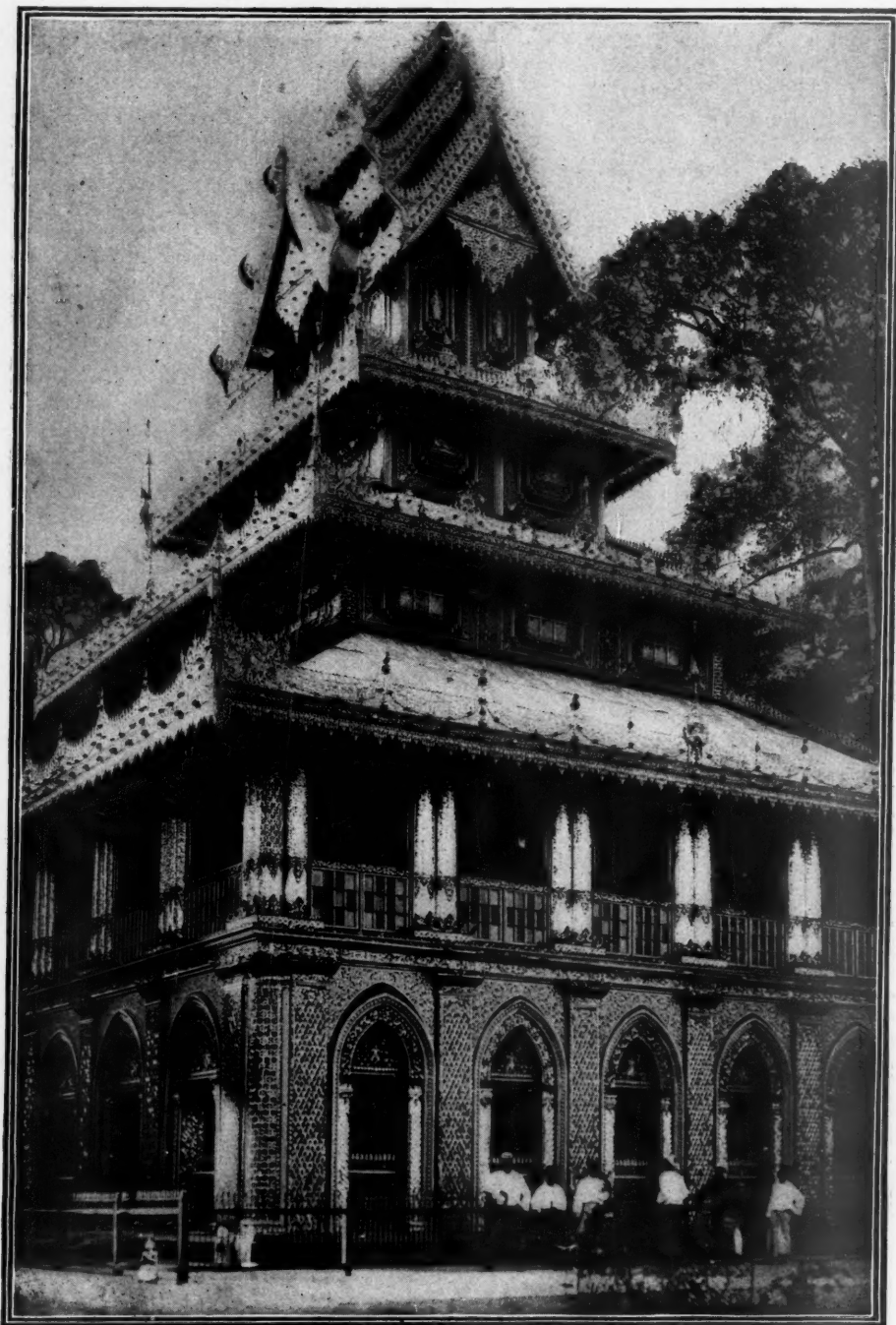
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OUR CHURCH POLICY

- I It is the mission of The Whole Church to give the gospel to The Whole World.
- II This entire Church being A Missionary Society, each member of The Body is under covenant to help fulfil the will of The Head: to give the gospel to every creature.
- III Every Christian is commanded to "Go" if not in person, then potentially, having a share by gift and prayer in supporting A Parish Abroad, as well as The Parish at Home.
- IV Our Giving should be an Act of Worship (Prov. iii. 9) Cheerful (II Cor. ix. 7), and according to the Rule of Three (I Cor. xvi. 2).

Individually	"Let every one of you
Systematically	Lay by him in store on the
	First day of the week
Proportionately	As God hath prospered him.



BUDDHIST "THANE," OR HALL OF WORSHIP, AT KADOE NEAR MOULMEIN, BURMA, BUILT BY A WEALTHY AND ZEALOUS BUDDHIST LAYMAN



VOL. 4

JUNE, 1913

No. 6

The World Currents

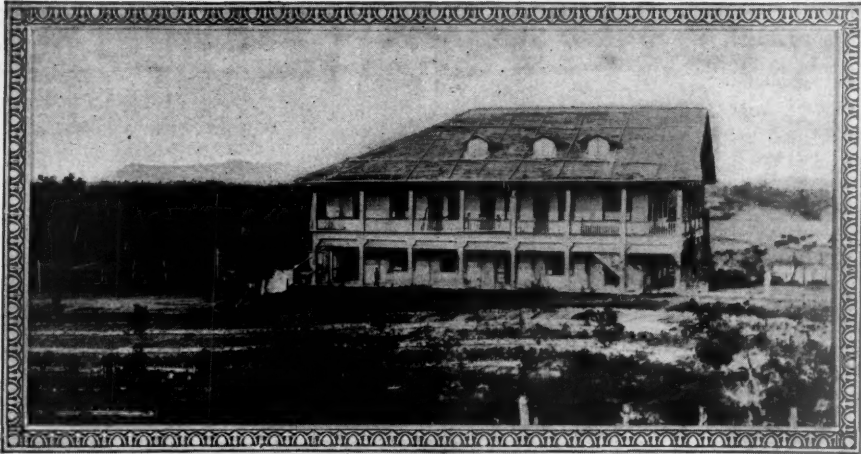


DISCRIMINATION against the yellow races has been carried a step further by the California legislature, which has passed a bill intended to prevent the ownership of land in California by the Japanese. The Japanese government has entered formal protest, on the ground of treaty violation, and President Wilson went so far as to send Secretary of State Bryan to California, to see if action could not be prevented. In this, as in the Chinese exclusion law, the political forces at present dominating in California have acted without giving much consideration to the other states or to the federal government. It must be said that it smacks of injustice to admit every sort of people from all other parts of the world, and then draw the line at the Chinese and Japanese. Let us have more restriction but no discrimination.

The Montenegrins took Scutari, in spite of Austria's threats and the edict of the powers, but King Nicholas was obliged, after some delay, to surrender to the combined forces of Europe. However, the rule of the Turk in Europe is past, and that is much to be thankful for. Now for Palestine a free land, under a protectorate of the Christian nations!

A Peace Delegation from England and other foreign countries has been visiting New York, Boston, Washington and other cities, to further the cause of international peace, and prepare the way for the celebration of the hundred years of peace between Great Britain and the United States. At a banquet in Boston, Sir Arthur Lawley, long in Madras as England's representative, paid a glowing tribute to the work of the American missionaries in India and the East, and said it was the spirit which animated them and those who sustained them that made peace possible and the future hopeful. It was high testimony from an expert source, and he remarked truly that it was this spirit that would enable us to solve our immigration problems.

If we wish to realize the costliness of war, merely in the necessity of national armament which it entails, we have only to remember that the cost of a single battleship for the United States navy would maintain our Baptist home and foreign mission work, at a large advance upon its present budget, for more than three years; and the two battleships asked for by the naval authorities from the last Congress would cost more than the combined missionary giving of all Christian denominations of this country last year. War armaments are the most shocking and sinful and superfluous expenditures of peoples calling themselves civilized, not to say Christian.



MISSION SCHOOL BUILDING, CAPIZ, P. I.

Notes from a Secretary's Diary

By James H. Franklin, D.D.



IN the Philippine Islands one may still hear a story that illustrates the devotion of the early Roman Catholic missionaries who sailed for the Spanish archipelago to the South when ejected by the Japanese who proceeded to exterminate Christianity about three hundred years ago. The story is to the effect that one day a Japanese ship heavily laden with lepers dropped anchor in Manila Bay and sent ashore the following message from officials in Japan: "You have been very anxious to convert the Japanese people. We are sending you a nice lot of them to work on." The priests are reported to have replied that it was a principle of their religion to serve the afflicted and that they would gladly do everything possible for the comfort of the Japanese lepers. The lepers were sent ashore.

If the spirit of the early priests as displayed in caring for the lepers had continued to be the passion of their successors, it is certain that the people of

the Philippine Islands would never have developed the intense hatred of the friars which prevailed at the time of American occupation. It is no exaggeration to say that while the people in general remained Roman Catholic in their sympathies, they despised the friars who were getting possession of vast tracts of land and who appeared to give their support to Spanish mis-rule, not to mention their lives in private. Many of the people, I am told, would gladly have thrown the friars into the sea if there had been no political power to restrain them. Therefore it was no partisan motive that prompted the United States government to negotiate with Rome for the recall of the friars and the purchase of their lands. The recovery of the lands was necessary to the larger economic development of the Islands, and the recall of the friars was necessary to the pacification of the people. While continuing Roman Catholic for the most part, at least nominally, the people would never have been satisfied to have the friars remain like so many leeches on society. The moral conditions I shall not discuss except to say that "as bad as a priest" was a common expression. The

Pope agreed that the friars should leave the islands. Unfortunately many are now said to be returning.

But the recall of the friars was not the only necessity at the time of American occupation of the Philippine Islands. Even if the situation is viewed solely from the religious standpoint, while the large majority of the people were classified as Christians as distinguished from the pagan or wild tribes and from Mohammedans or Moros, it is not pharisaical to say that there was a sad need of higher ideals and more vital religion. The American government had a duty to discharge in opening public schools and in giving Filipinos modern text-books. This is freely admitted. But did not the American Christians have just as solemn a duty to discharge in giving the Bible to a people to whom it had been denied? One of the saddest statements that reached my ears in the Philippine Islands fell from the lips of a young man to a group of fellow students: "For over three hundred years the Filipinos were denied the truth. The truth was hidden

from us." Let this young man's simple words answer all who intimate that evangelicals have no call to mission work in Papal lands. As long as the Bible is denied to the common people, that fact is a sufficient call to any land. To the credit of American occupation of the Islands it should be said that the Filipinos are now free to worship as they please. To the credit of evangelical mission effort let it be said that the Bible is rapidly finding its way into the hands of the common people. All Baptists should be glad to know that one of our own missionaries, Rev. Eric Lund, D.D., has translated the Bible into Visayan, the dialect of several large islands, and the volume is already in circulation.

It is well known that the question of political independence is a burning issue among the Filipinos. "Bill Jones," as the natives call the Jones' Bill now before Congress, is discussed in many quarters and the "*politicos*" especially are eloquent in expressing their opinions. My pen is tugging away, anxious to report some things it heard that might prove



CONFERENCE OF PHILIPPINE MISSIONARIES, 1913

more interesting in America just now than anything it is writing; but—! Under the circumstances some things must remain unsaid, though certain developments since American occupation may be noted which, standing alone as they do here, prove nothing as to the readiness or unreadiness of the Filipinos for early independence.

The traveler who has visited Spanish possessions has a fair standard for measuring the rapid development in the Philippine Islands. If he knows nothing of the backward conditions in Spanish colonies, he can hardly appreciate fully the improvements which have been brought about in Manila within the fifteen years since Admiral Dewey sailed into Philippine waters. If the traveler has visited some of the Spanish insular possessions, even a few days in Manila will impress him with the fact that the American government has accomplished much in a short time. Later, if he tours the Islands, he remembers that while there have been numerous visible and truly monumental achievements in Manila, perhaps equally strong influences have been at work in the rural regions. Manila being the seat of government, the more conspicuous developments have been here, and the modern improvements are all the more striking by reason of the proximity to the old walled city, in the heart of Manila, whose ancient cathedral towers are constant reminders of other days.

The conspicuous monument to American rule in the Philippine Islands is the public school. Here in Manila may be seen the climax of the educational system which has been spreading itself gradually over the islands. In addition to the grammar grades, the high schools, the industrial institutes, all of which are reproduced in many other centers, here in Manila are the Normal School and University. The Normal School is training about 1,110 students, from all sections of the Archipelago, who are expected to give themselves to teaching. The school building is of reinforced concrete, erected at a cost of \$250,000 gold. The University of the Philippine Islands has made only a good beginning, but extensive plans have been adopted for the creation of a high grade institution. One of the most

attractive buildings in the city is the home of the Bureau of Science. Here scientific knowledge is applied in the most practical way to questions affecting commercial development, sanitation, agriculture and a hundred other things. The men in charge of this Bureau are making a scientific study of the resources of the country and of the causes of diseases which prevail among the people and among domestic animals. While pure science comes in for some attention, the aim of the institution is largely practical.

It would be hard to find anywhere a more modern institution of the kind than the General Hospital at Manila, recently completed at a cost of \$500,000, with beds for 400 patients, which receives those needing treatment regardless of their ability to pay, so long as there is room to receive them. Besides the hospital work, the dispensary of the institution with four doctors in attendance is furnishing medicine free of charge to 10,000 people per month. Plans have been made to double the capacity of the dispensary at an early date. Connected with the hospital is a branch of the Anti-Tuberculosis Society.

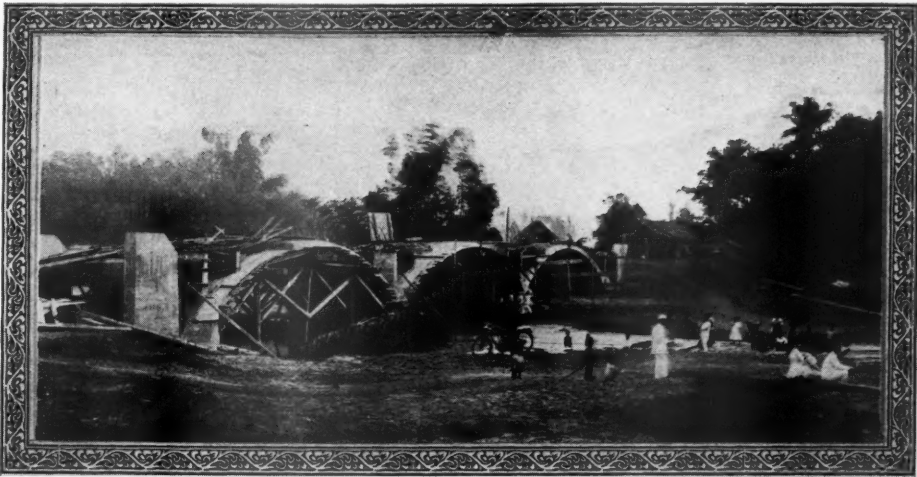
MISSION WORK

The government's work has not been limited to Manila. In many sections schools have been opened, roads and bridges have been built, vast tracts of land are being irrigated, hundreds of artesian wells have been bored that furnish pure water, reducing the mortality rate marvelously, and the country at large is well policed. All these improvements in Manila and elsewhere, including the public school system, hospitals and the constabulary, are paid for by the Filipinos. America has furnished the initiative but the Insular Government pays its own way. America's expense is in the maintenance of the standing army.

If there were space for it, much could be written concerning evangelical mission effort in Manila. The extensive work of the Protestant Episcopal church under the leadership of Bishop Brent, with cathedral, hospitals, schools, a handsomely equipped club for young men, with a membership of 400, and dormitories for government

school students, is most interesting. A large work is also being done in Manila by the Methodists, the Presbyterians and the Young Men's Christian Association. The Baptists are in the Visayan group of islands, 300 miles to the South. While our centers are in towns of importance, our greatest strength is among the people of the hills and villages who live in the stilted nipa houses built over sleeping places of the carabao and other domestic animals, and shaded by the stately coconut palms. In and away from these centers we have a few of the so-called

School students, and the oversight of Filipino evangelists who are scattered over large areas. It stirs the heart to think of the Christlike service which Dr. and Mrs. Lerrigo and the one nurse, Miss Nicolet, are rendering through the hospital as they minister to thousands of suffering people and as they train a class of young Filipino women in the science and art of nursing the sick. It is hoped that these trained nurses will go out to be of large benefit to their people. Across the compound from the hospital is the Home School conducted by the little



NEW CONCRETE BRIDGE, BACOLOD, P. I.

better class people and a goodly number of students of all classes who will soon go out to be leaders in their communities. But our churches are composed largely of plain people who worship in bamboo chapels and are led by earnest but poorly educated pastors. The chapels as well as the homes are in danger in every typhoon. Some missionaries dread the typhoon more than the tropical heat. The two make the climate of the Islands exceedingly trying for the white man.

The Baptist work nearest Manila is in Capiz, at the northern end of the Island of Panay; and a good work it is too, with a splendid church well housed, a hospital with fairly adequate equipment, a Home School for orphans and other unfortunate children, a dormitory for High

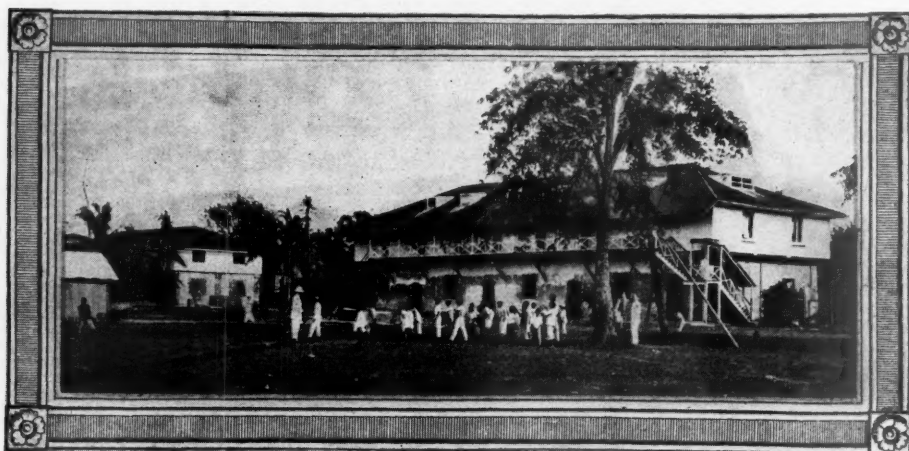
warrior, Miss Suman, who labored in Africa until the climate drove her away, and her colleague, Miss Appel. It would be hard to find an illustration of more disinterested service than that which is given by these women in their care for 85 children who have been thrown upon the world through loss of parents or other grave misfortune. While these children are being clothed and fed they are taught the dignity of labor and the fear of God. All the work in the Home School and its gardens is done by the young people, and it is well done. When the day's work is over in school, kitchen and garden, they gather for evening worship. Even yet, I hear them singing in their own tongue, "And that's my business for my King." On Sunday they march like a little army

to the chapel in the city, clad in their spotless suits that were made by the older girls in the school.

Several pages of MISSIONS would be needed for the treatment of our work which centers around Iloilo and Jaro, two adjacent towns in southern Panay. To begin with, there is a hospital in which we co-operate most successfully with the Presbyterians, Dr. Thomas being our representative. Then there is our own modern mission press, where Mr. and Mrs. Snyder have conducted the work so well that sufficient unsolicited commercial business is now secured to pay a considerable part

Stanard for young women of the upper class, and the training school for Bible women under the direction of Miss Johnson. Both institutions are needed. Surely more should be done to have the Bible taught in the homes of all classes, but it is painfully apparent that we have done too little to touch the upper classes who make so much of the sentiment in the Islands.

A special article in MISSIONS might be devoted profitably to the unique work of the Jaro Industrial School Republic, where Principal and Mrs. Valentine, Mr. and Mrs. Rose, and Miss Houser and



CAMPUS OF JARO INDUSTRIAL SCHOOL, JARO, P. I.

of the expense, not to mention printing for our own and other missions. The evangelistic work on many fields in the surrounding country is being supervised from these centers by Dr. and Mrs. Steinmetz, Mr. and Mrs. Bigelow, and Mr. Munger.

Here also is a dormitory for government school students where young men of promise are kept under Christian influences while they pursue their education. Many workers in the East are sure that in the mission dormitories there is an opportunity second to none for reaching the young men who are sure to be leaders in their lands within a few years. Here again the pen begs to be allowed to record some impressions, but the space is needed for mention of the fine school that is being conducted by Miss Bissinger and Miss

Miss Williams are leading in a superb piece of mission work. In spite of inadequate equipment and limited funds, a school has been established which is recognized as one of the institutions making a worthy contribution to the development of the Filipinos. Here we found a school which enrolls about 400 students during the year, nearly all of whom are from the poorer classes and earn their food and clothing by working on the school farm or in the shops when they are not in their classes or are not teaching in the adjacent village schools. Their school work in the villages is entirely gratuitous, as is the evangelistic work, carried on by the older students. The sum of \$100,000 could be used profitably in placing this institution upon a proper basis. Comparatively few of the

students here would be able to secure an education if the Jaro Industrial School Republic did not offer them an opportunity to make their own way. Note that it is a Republic—the students govern themselves. They also maintain a church organization which last year received forty-eight new student members by baptism. Every Sunday morning one of the older students conducts the service. I shall never forget parts of the message delivered there one morning by a student still in residence at the Republic, though he is about to graduate from the Government High School. He has read everything he can find concerning Booker T. Washington and his work, and he is hoping and praying that God will enable him to do for a few Filipino students in a small way what Dr. Washington is doing for his own people on the other side of the Pacific. This boy owned nothing but the shirt and trousers he wore when he entered the school. Do you wonder that my pen almost cries out to be allowed to tell more? But Bacolod is ahead.

The Island of Negros is perhaps the richest agricultural area of the Philippines, with its vast fields of cane and rice and its numerous sugar mills. One is reminded of the rich lands of the Middle West in America. Here automobiles owned by our Filipino hosts dashed us over fine roads and across strong concrete bridges. The ordinary carabao and ox carts of the road were left far behind. Since American occupation, 1,200 miles of such roads have been made and many concrete bridges have been built over streams that were frequently impassable; and all has been paid for by the Insular Government, though it was due to American initiative. Roads and bridges alone mean much to the development of the Philippines. But our hosts do more than run automobiles. They have erected a very large house of worship on one of our fields, in the town of Saravia, where 250 citizens, including municipal authorities, gathered on a Thursday afternoon to give welcome to the American evangelicals. It is little wonder that Mr. and Mrs. Maxfield and Miss Whelpton at Bacolod, in Occidental Negros, believe that they are at the center of the Philippines. Possibly nothing

better can be written concerning the work at Bacolod, in church, dormitories, kindergarten and dispensary, than what was said to me by the Presidente of the Municipality. Though a Romanist, he declared, "I am impressed by the work of the evangelical missionaries in Bacolod. I have seen vicious characters changed through their efforts. I have noticed, too, that they are here to serve the people and that they serve all classes alike."

In the splendid Bacolod High School where the Foreign Secretary was invited to address the students, Maxfield was in "high feather" that morning. The student who was named as the "honor man" of the High School class was a resident of the mission dormitory, and all the young men in the fine Glee Club are from the same institution, while most of the young women in the Glee Club were from Miss Whelpton's dormitory.

The American Government has made large contributions to the life of the Filipino, but perhaps the largest of all is the splendid public school system, whose expenses are paid by the Filipinos themselves. The American school teacher has been a benefactor not only in the school room but elsewhere. Only one illustration can be given here. He has developed an inter-island spirit where heretofore rivalries and jealousies have separated the tribes. The American school teacher has helped to create acquaintance among the peoples of the various islands largely through the system of athletics which has been developed in the schools. It was my good fortune to reach Iloilo just in time to spend a few hours at the Inter-Visayan Athletic Meet, in which 250 athletes from government schools took part. The representatives of various schools were attended by groups of their friends, which made it possible for a large number of the students in the Southern Islands to get into close touch with each other. The Athletic Meet was successful in every way. Good records were made on the track, in tennis, in vaulting and jumping and in basket ball, but baseball which has become a prime favorite all over the Islands was the feature of the occasion. The games were snappy and clean. The crowds of students on the

side lines possessed the same kind of enthusiasm which characterizes Americans.

The American missionaries, too, have made large contributions to the life of the Filipino. They have given the open Bible to even the common people. Moreover, evangelical Christianity has been planted there. About sixty thousand people have been gathered in the evangelical churches, but possibly the widest

influence of our missionary effort has been in creating standards which even the Romanists could not ignore. While the evangelical churches have grown tremendously, considering the few years of effort, a by-product of their work has been the creation of higher spiritual ideals for all the people. Sometimes the indirect service which cannot be tabulated is the larger.



BELL TOWER AND PUBLIC SCHOOL, BACOLOD, NEGROS, P. I.

The Building of Baptist Churches

By Secretary Charles L. White, D.D.



SINCE the American Baptist Home Mission Society began to assist in the erection of church edifices, it has co-operated with local churches and with state conventions and city mission societies in this noble work, with the result that the meeting houses which have been built would stretch between the Atlantic and the Pacific oceans in five rows, and they would be near enough together for one to see the church spire of the next one situated five miles away.

In a single year, for example, that ended March 31, 1912, it made appropriations for 97 church edifices; gifts were voted to 63, loans were made to 11, and 23 others received both gifts and loans. The total

number of gifts was 86, and the total number of loans 34.

WHERE WE BUILD

It may be interesting to notice the location and number of churches aided in various states, territories and republics during the period in question. The gifts were distributed as follows: Arizona, 2; California, 5; Colorado, 5; Connecticut, 1; Cuba, 8; District of Columbia, 1; Idaho, 3; Kansas, 4; Mexico, 3; Michigan, 1; Minnesota, 4; Nebraska, 2; Nevada, 1; New Mexico, 1; North Dakota, 2; Oklahoma, 12; Oregon, 2; Pennsylvania, 1; Porto Rico, 5; South Dakota, 5; Utah, 1; Vermont, 1; Washington, 7; West Virginia, 1; Wyoming, 1.

The loans were as follows: Arizona, 2; California, 1; Colorado, 4; El Salvador, 1; Idaho, 2; Illinois, 1; Kansas, 3; Ne-

braska, 1; New Mexico, 1; New York, 1; Oklahoma, 3; South Dakota, 3; Utah, 2; Washington, 7; Wyoming, 3.

The nationalities aided by gifts were: American, 59; Italian, 3; Spanish, 16; Polish, 1; Swedish, 3; German, 1; Indian, 1; Hungarian, 1; Japanese, 1.

Nationalities aided by loan: American, 33; Spanish, 1.

At every meeting of the board of managers of the Society many gifts and loans are voted to churches which, unassisted, could not have houses of worship.

THE SOCIETY METHOD

Perhaps it would interest the readers of MISSIONS to read a list of the questions which the printed application for aid from the church edifice gift fund of the American Baptist Home Mission Society requires. The same inquiries are also made when a loan is asked.

THE FACTS WE NEED

Are you legally incorporated under the laws of your state?

What is the exact corporate name of your church or society?

When was your church constituted?

With what association are you connected?

What is the present number of members? How many males?

What is the estimated wealth of the members?

How many families are attached to the congregation? How many persons?

Number of scholars in Sabbath school?

What is the present population within three miles of your house of worship?

How many church edifices are there in your place and to what denominations do they respectively belong?

How near to your church is there another Baptist church, and where is it located?

Have you regular preaching, and how often?

Who is your minister? Is he a pastor or a stated supply?

What is his salary? How much of that is paid by your people? By whom is the balance paid?

What is the location of your lot with reference to business and population?

What is the size of the lot on which you propose to build?

How did you obtain it — by purchase or gift?

If by purchase, what did it cost? And has it been paid for?

If by gift, what is its estimated value?

Is your title absolute, without restriction or limitation, and free from all incumbrance?

What is the size of your church edifice?

Of what material is it built or to be built?

How many persons will it accommodate with sittings?

If it is built, what did it cost you, and how much have you paid towards its cost?

If it is not built, what is it to cost you, as estimated by responsible builders?

When was the work commenced? How far has it progressed?

When do you expect to complete the building?

What is the amount of reliable subscriptions you have obtained?

How much has been actually collected thereof?

When is the balance payable?

Is there any doubt that it will be paid?

How much was subscribed by members of your church?

How much by members of your congregation, not members of your church?

Do you own any other property, or



THE CHURCH AT TREMONTON, UTAH

have you any other available means, except as herein above stated?

Do you owe any amount? If so, how much?

When was the debt contracted? When is it due?

What is the smallest sum from the



FIRST BAPTIST CHURCH, HOLDREGE, NEB.

American Baptist Home Mission Society which will enable you to complete your house of worship, and leave the property and congregation free from debt?

At what time will you have your building completed and so far paid for that the sum now asked for will entirely free the whole property and the congregation from every liability?

Have you received the rules of the board relating to the gift fund, and can you furnish all of the papers thereby required?

State any other facts which may aid the board in judging of the application.

Will you keep the property insured for an amount at least equal to the gift granted, and have an indorsement on the policy as follows: "Loss, if any, payable to the American Baptist Home Mission Society, mortgagee, as its interest may appear"?

CONCERNING GIFTS

When a gift has been voted by the board of managers, announcement will be sent to the general missionary of the state in which the church is located, and he is requested to notify the church. Copies of all church edifice letters sent to a general missionary are intended to be sent also to the Society's general superintendent of missions of the state, if there be such. As it

is the desire of the Society to pay its gift to the church as soon as possible after the vote is taken, the general missionary is asked to assemble all the documents which are needed.

(a) When the title to the property is in the church, the following papers are needed:

Form 2 (Mortgage), Forms 6, 7 and the certificate signed by the trustees, declaring that the house of worship has been completed and that the funds required for this purpose have already been collected and expended, except the amount of the gift (together with any grant which may have been obtained from the Loan Fund), and that the fund received from this Society will satisfy all claims against the property and leave the church free of all other indebtedness.

We need also a certificate from a lawyer who is satisfactory to the general missionary, stating that he has examined the title, finds that it is valid, that the property is free from all liens and incumbrances, and that all legal requirements of the state have been complied with in connection with the mortgage.

The abstract of title is also desired, and should be forwarded to New York by registered mail for safe keeping.

The lawyer may also certify to the incor-

poration of the church, but in the absence of such a document, a copy of the articles of incorporation should be sent with the other papers.

It is also necessary to have a policy of insurance on the church edifice, in a company approved by the Society, for the amount secured by the mortgage, with loss, if any, payable to the Society, and to be renewed from time to time as the same may expire. Additional insurance, if desired, may be included in the same policy.

(b) When the title to the property is in the American Baptist Home Mission Society the only document required is the certificate above referred to, showing that the financial conditions have been fulfilled, but in the event that the Society later deeds the property to the church, the usual mortgage will be required.

(c) When the title to the property is in a state convention, or in a city mission society, the only document required is a written agreement signed by the proper officials guaranteeing the Home Mission Society the repayment of the gift if the house ceases to be used for the purpose contemplated.

CONCERNING LOANS

When a loan is voted to a church, announcement will also be sent to the general missionary, who will forthwith kindly notify the church and assemble the required documents.

(a) When the title to the property is in the church, the following papers are needed?

Form 1 (Mortgage), Forms 5, 7, the note bearing interest at 5% and calling for payment of principal in five annual instalments, and all the other papers, with the exception of Form 6, called for when a gift is made.

(b) When the title to the property is in the American Baptist Home Mission Society, the usual note and the certificate showing that the financial conditions have been met by the church are required.

(c) When the title to the property is in a state convention, or a city mission society, an agreement like that which is desired when a gift is made is applicable also to the loan, which agreement shall provide for repayment of loan and interest under usual conditions and terms for loan to churches.

IMPORTANT SUGGESTIONS

It is hoped that the general missionaries will make it very clear to the churches that when a loan is received, the money comes from a trust fund, and that the loan should not be asked unless the church sees its way clear to meet promptly the interest and the annual payments.

When the required papers have been received in New York, they are examined as soon as possible, and if found satisfactory, the mortgage is returned to the general missionary, to be recorded at the expense of the church, and when it has been received again at the office of the Home Mission Society, the completed papers are given to our treasurer for the early payment of the gift or loan. The officers of the Society have no authority from the board to deviate from these instructions unless by special vote.

The check will be sent to the general



CHURCH AT BELLINGHAM, WASH.

missionary with the request that he forward it forthwith to the church.

All correspondence bearing upon church edifice matters should be addressed to the

Corresponding Secretary, American Baptist Home Mission Society, and it would be well if it could be marked in the left hand corner of the envelope, "Church Edifice Department."

All gifts run for one year from the date when they are voted by the Society. At the expiration of that time a gift may be renewed on request of the general missionary, but if it is renewed, it is charged against the apportionment of the state for the year in which such renewal is made.

If the papers required in a gift are not completed, and the gift is not called for on or before the end of the fiscal year, that is, on March 31, the Society will pay within one year from date of appropriation, the obligation, and if not then called for, the appropriation will become null and void.

Supplies of church edifice blanks will be forwarded to the general missionaries upon request.

Each general missionary is asked to keep a careful record of all church edifice transactions and correspondence relating thereto, in order that his successor to the office may find all matters relating to church edifice gifts and loans easily accessible.

When a loan is voted to a church, it

does not expire as does a gift in one year, but can be extended after that time by mutual understanding.

When an application is made for a release of a mortgage covering part or all of the property of a church, for any purpose, such application should be approved by the general missionary of the state, and by the Society's general superintendent of missions, if there be one.

An application for a gift or loan should be approved by the general missionary for the state, after it has been approved by the board of managers of the convention, and it should also be approved by the Society's general superintendent of missions, if there be one.

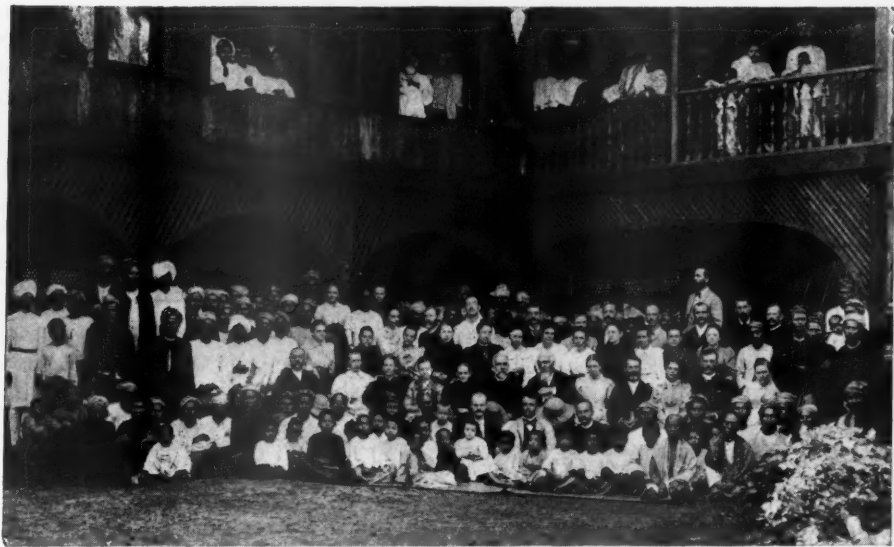
Gifts and loans are intended to aid in the erection of church edifices, but not in their repair, and appropriations under the church edifice department are not voted for the construction of parsonages.

Church edifice files are kept in the treasurer's department, and all payments of interest on loans and of the principal should be made to him. He also gives attention to the insurance of churches.

A photograph of the completed church and an authorized full description of the services of dedication are also desired.



SHOWING HOW OUR MISSIONARIES BECOME LITERALLY CHURCH BUILDERS WHEN OCCASION DEMANDS



A BAPTIST CONVENTION IN BURMA

A Century in Burma

By A. E. Dunning, D.D.

DR. DUNNING, LONG TIME EDITOR OF "THE CONGREGATIONALIST," IN HIS WORLD TOUR WAS IMPRESSED WITH OUR WORK IN BURMA, AND HAS GIVEN OUR READERS THE FOLLOWING SKETCH. — *Ed.*



miss seeing them. Next July will complete the hundred years since Adoniram Judson landed in Rangoon. It is well worth the journey from America to see the fruit of the seed of Christian faith whose sowing began with him. It is an impressive witness to the futility of some kinds of

ONE hundred years of Christian labor in a great country cannot be measured by a visit to that country of less than one month. But its results are so spread out before the eyes that no observant traveler in Burma need

prophecy. The ninth edition of the Encyclopedia Britannica, published less than forty years ago, thus chronicles the founding of the American Mission there by Dr. Judson: "Who brought to this perilous service zeal and discretion; but it entirely failed of success."

My brief experience in Burma included about a thousand miles of travel on the Irrawady River up to the borders of China and ended in a glorious New Year's Day in Rangoon. Burma has plenty of religion, such as it is. Its monuments are the most prominent features of the landscape. White and gilded pagodas rise from every village and hamlet, while in the cities they are numbered by hundreds, even by thousands. Of the four greatest works of human hands mentioned by a well-known English traveler one is the great Shwe Dagon Pagoda which points its golden finger upward to the turquoise sky on a lofty hill above the city of Rangoon. Buddhist pilgrims from all parts

of the eastern world come to visit it and no Christian pilgrim who has seen it in the sunset light or under the full moon ever forgets the beautiful vision.

No other country of the world supports so many priests as Burma in proportion to the population. Every Burman is obliged to spend some part of his life in a monastery. Priests in their yellow robes with bare heads are in evidence wherever people live. Of every eighteen persons in Burma one is a Buddhist priest. They go about the streets, and into the houses, followed by attendants bearing begging bowls and beating gongs to attract attention. They are a feature of all family and festive functions. About the New Year they appeared to be especially busy telling the fortunes of people for the coming year. I saw three of them in one home at this business, while all the members of the household were prostrate before them and offerings were piled up at their feet.

But Christian churches also are flourishing in many villages and towns, with schools for both sexes. It seemed to me that Baptists could have nowhere a more notable work than in Burma, none more effectively organized, with their admirable printing press at Rangoon, their fine college and training schools, their churches and other institutions in more than thirty cities. The missionaries have so remarkably adapted themselves to the conditions, and entered so sympathetically into the life of the people, that their work is a very interesting sociological study. I went through the printing office with Mr. F. D. Phinney, noting the evolution of type and press work and bookbinding during the last fifty years. I talked with the native typesetters who have been at their forms ten, twenty, thirty years. I noted the skill and ingenuity which have wrought wonders in creating a Christian literature. The history of that press is a marvelous one. I have often wished since I came away that I could send to Mr. Phinney a monotype machine.

The Burmese are an attractive people, and I would welcome a call to work among them in preference to many another race I saw in a year's journey around the world. They are care free, good natured, and many of them are well proportioned and

good looking. The women, in contrast to those of India, appear unveiled in the streets and are not excluded from men's society. If the people are unprogressive it is not from lack of capacity. The Christian Gospel is calculated to illumine their minds and arouse their ambitions.

I can in no better way show how Christianity is bringing to them blessings that exalt their manhood and womanhood than by describing my experience with some of them a year ago on New Year's Day. The last night of the old year the seventh annual meeting of the Christian Endeavor Society was held in the largest audience room in Burma, which is in one of the fine brick buildings of the college at Rangoon. It was really composed of *young* men and women, and it had all the enthusiasm and earnestness of an American Christian Endeavor meeting. I heard addresses in Karen, Burmese and English, and the audience seemed eagerly interested in all of them. Somehow languages seem to be the common property of these polyglot peoples.

But the crowning service was on New Year's morning. I don't know how many races were assembled, but in the big church packed with worshipers were Karens, Burmese, Telugus, Tamils and Chinese, and if every nationality was represented by a different kind of dress there must have been many others. It is said that not less than fifty-four nations and tribes are mingled together in the population of Rangoon. The faces of the audience in color and expression were a kaleidoscope. They were a mingling of yellow, brown, coffee-color, black and white, with dark eyes now sparkling above smiles, now moist with sympathy, now serene as songs of praise filled the house. Their dresses reflected all the colors of the rainbow.

The singing was frequent, varied and always an inspiration. A society of Tamil young men and girls compose Christian hymns adapted to their own tunes, and when they can leave for a time the work by which they gain a living they go about from village to village singing and preaching the Gospel. A choir of them sang spiritedly to the accompaniment of drums and violins. A male quartet

of Tamils and Telugus held the audience almost breathless, and had to sing several numbers. A choir of Burmese girls did their part excellently. And any American church would have rejoiced in the clear soprano of Ma Mya May as she modestly stood on the platform and poured forth worshipful melody.

The addresses in English held my attention as closely as any I have heard in my own land, and those who spoke in Tamil, Karen and Burmese seemed equally to have the ears of the audience. Finally they all sang the Doxology to the same tune but in the words of their several tongues, and their praise to God blended in almost perfect harmony.

The most impressive address in English was by a Karen. Rev. Ba Te was a lawyer in early middle life, with a good law practice when he was converted to Christianity. He gave up his profession to become a Christian missionary. He went to a town on the northern border of Burma, and lived there on a salary of about seventeen dollars per month. After ten years' service ten thousand converts have been enrolled there in Baptist churches. Mr. Te speaks English perfectly with a native eloquence that holds attention. He told with simple earnestness the story of the decade he had just completed, and gave to the converts the credit under the guidance of God for the great results.

An official in the British Government who presided over the meeting told me afterwards of Mr. Te's history and high character. He also said that a number of the natives of Kantung, the field to which Mr. Te went, had some years before his arrival united in a society, pledging themselves to use no intoxicating drink and to do right as far as they knew till some one should be sent to them from above to show them a better way. They tied cotton cords around their wrists and heads as badges of membership, agreeing to wear

them till the expected one should arrive. Soon after Mr. Te began to preach, they declared that God had sent him. They cut off their cords and offered themselves for baptism as disciples of Jesus Christ.

I heard other accounts of mission work hardly less wonderful than this one, but the most inspiring story of all was before my eyes written in the faces of the students in the college and of the congregations in the churches. The manly young men and womanly maidens, with strong pure faces, open eyed and hopeful, were in happy contrast to the throngs in the city streets. No missionary who is devoted to the service of Christ and in love with his work needs to be pitied by those in the homeland. It is the fortunate life that he has chosen, and this is the best time in the century of missions for him to give himself to build up the Kingdom of God in Burma. Some of the men and women of the mission have been on the ground for two score years or more, but none of them seem to be old. The stimulus of their work and experience of a fellowship kept always fresh by new triumphs over difficulties and new conquests of souls must be constantly renewing their youth.

New plans are being made to meet new and enlarged requirements. The days of the infancy of missions in Burma are past. Much greater investments are called for and are sure to bring in adequate returns. Baptists ought to send a large deputation next fall to the Centennial celebration. It should include ministers and laymen and women also. Those who have invested money in these missions should go to see what great things God has wrought with it. Every one who goes will return to praise the missions of Burma. And those who set out on the way in good health may confidently look forward to a very enjoyable journey. Burma is rich in objects of interest, in its history and its people.





The Three Million Dollar Campaign

"Was the Three Million Dollar Campaign a success; did you get the three million dollars?" "Yes, it was a notable success; we did not come anywhere near the three million dollars."

In the first place it was never supposed that we would get three million dollars this year; and in the second place, this campaign to put our work on an efficiency basis is just begun. It required *ninety-eight* years to get up to the point where the normal annual income from churches and individuals exceeded \$1,500,000, and the most sanguine would scarcely expect to duplicate this advance in *one* year.

The advance made this year over last year in gifts from churches and individuals is \$252,202, *which is more than double the increase made during the preceding three years*. If this rate of increase can be maintained we shall reach the three million dollar ideal in five years more. To go forward in six years as far as we had advanced in the first ninety-eight years of our history would surely be an achievement.

Analysis of the aggregate gain registered gives interesting results. The American Baptist Foreign Mission Society made a gain this year over last of \$91,000. Of this, \$36,000 was in specific gifts and could not be applied on the debt. These specific gifts, however, while not paying debts, will accomplish some very important pieces of work, which otherwise must have been cared for by the regular funds or left undone.

The Home Mission Society received this year some large designated gifts, making its gain in designated gifts about \$35,000. If this money had been available for the regular work the society would now have little or no debt; but it should be remembered again that these designated gifts, which *did not* pay debts, *did* provide for important work not otherwise possible.

The best test of the permanent value

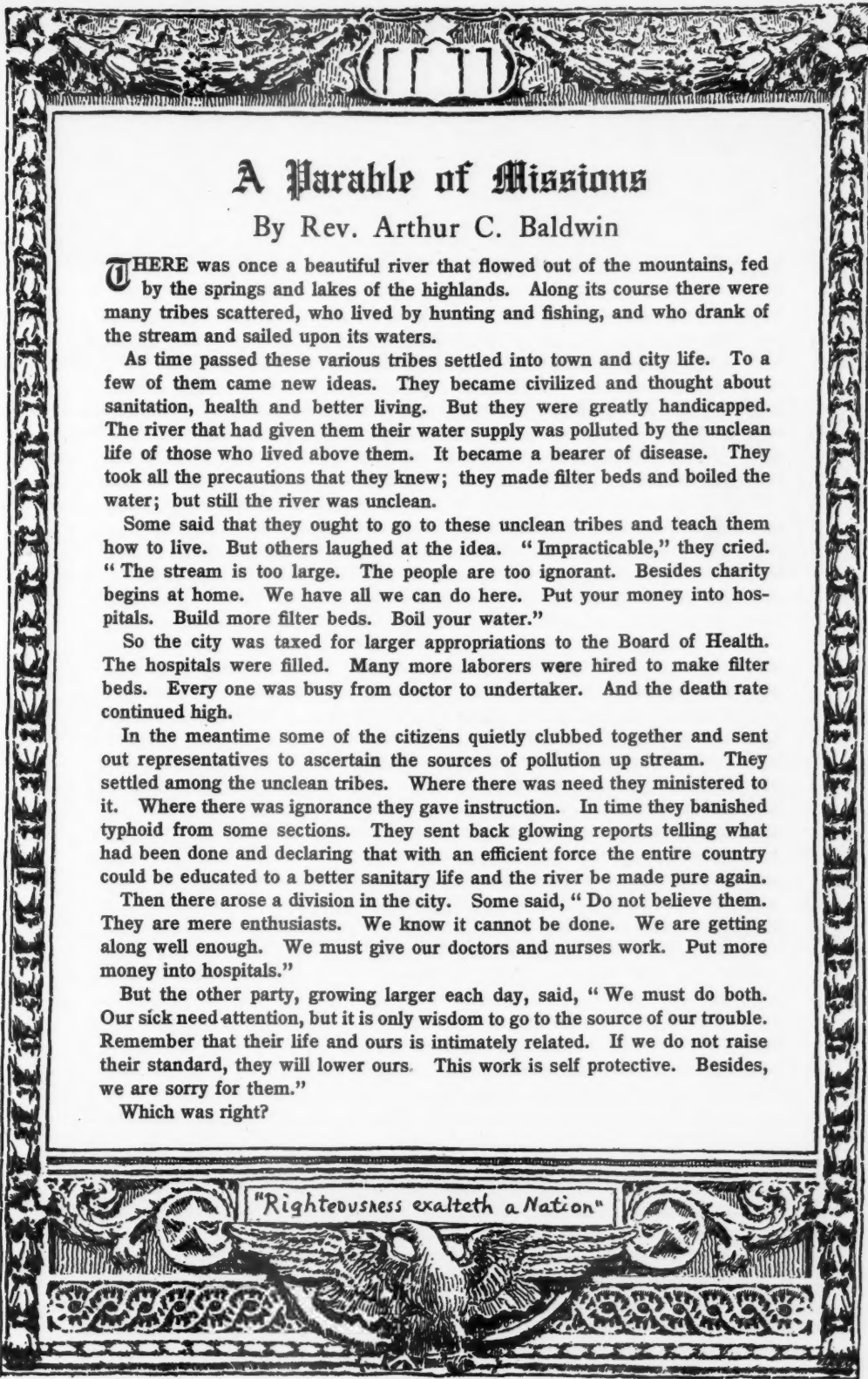
of any special campaign is its effect upon the regular giving of the churches. The receipts of the Home Mission Society from the churches show a gain this year of \$27,000, which is nearly three times the gain made during the preceding three years.

The American Baptist Publication Society's receipts from churches and individuals show an increase this year of \$20,000, which is nearly two and a half times the gain made during the preceding three years.

The Woman's Baptist Foreign Missionary Society's gain nearly equals that of the preceding two years; and the Woman's Baptist Foreign Missionary Society of the West made a gain this year which was well up to that of the four preceding years. The gain of the Woman's American Baptist Home Mission Society was more than one and a half times that made during the two preceding years.

It is encouraging to discover that during the six years since the provisional organization of the Northern Baptist Convention at Washington, the *gain* in receipts from churches and individuals for the six societies is just about double the amount received from these sources during the six years preceding. The gain during the last six years is almost half the total amount that was received during the year preceding the organization of the Convention, and forty-three per cent. of the advance registered during these last six great years was made in a single twelve months — the year that has just closed.

But the campaign did something more and something better than to raise money. It awakened enthusiasm; it struck the note of challenge and conquest; it called for general efficiency and denominational self-respect. It has resulted in widespread and deep conviction that this is "a strategic moment for Baptists"; the hour of God's great challenge to his church.



A Parable of Missions

By Rev. Arthur C. Baldwin

THERE was once a beautiful river that flowed out of the mountains, fed by the springs and lakes of the highlands. Along its course there were many tribes scattered, who lived by hunting and fishing, and who drank of the stream and sailed upon its waters.

As time passed these various tribes settled into town and city life. To a few of them came new ideas. They became civilized and thought about sanitation, health and better living. But they were greatly handicapped. The river that had given them their water supply was polluted by the unclean life of those who lived above them. It became a bearer of disease. They took all the precautions that they knew; they made filter beds and boiled the water; but still the river was unclean.

Some said that they ought to go to these unclean tribes and teach them how to live. But others laughed at the idea. "Impracticable," they cried. "The stream is too large. The people are too ignorant. Besides charity begins at home. We have all we can do here. Put your money into hospitals. Build more filter beds. Boil your water."

So the city was taxed for larger appropriations to the Board of Health. The hospitals were filled. Many more laborers were hired to make filter beds. Every one was busy from doctor to undertaker. And the death rate continued high.


In the meantime some of the citizens quietly clubbed together and sent out representatives to ascertain the sources of pollution up stream. They settled among the unclean tribes. Where there was need they ministered to it. Where there was ignorance they gave instruction. In time they banished typhoid from some sections. They sent back glowing reports telling what had been done and declaring that with an efficient force the entire country could be educated to a better sanitary life and the river be made pure again.

Then there arose a division in the city. Some said, "Do not believe them. They are mere enthusiasts. We know it cannot be done. We are getting along well enough. We must give our doctors and nurses work. Put more money into hospitals."

But the other party, growing larger each day, said, "We must do both. Our sick need attention, but it is only wisdom to go to the source of our trouble. Remember that their life and ours is intimately related. If we do not raise their standard, they will lower ours. This work is self protective. Besides, we are sorry for them."

Which was right?

"Righteousness exalteth a Nation"





The Recognition of China as a Republic



DISPATCH from Pekin, under date of May 2, describes one of the most significant events in the history of China and of modern civilization as well. We deem it important enough to give the story here.

A STately CEREMONY

The presentation today by Edward T. Williams, charge d'affaires of the American legation, of the formal recognition by the United States of the Chinese republic, was made an occasion of much ceremony. Troops lined the streets between the American legation and the Winter Palace, while Secretary Williams drove through in a presidential carriage with an escort of Chinese troops and accompanied by the staff of the legation. Mr. Williams made a brief speech and handed President Wilson's message to Yuan Shi Kai, and the latter responded in a few picturesque phrases. The American visitors were then entertained at luncheon and shown over the historic Manchu quarter. Many high Chinese officials were present. Mexico also recognized the Chinese republic today.

This Government's action has created a most interesting international situation and brings to the point the intentions of the five other Powers, parties to the six-Power loan negotiation, from which the United States recently withdrew, announcing its purpose to recognize China and urging the others to do the same. It is known that some of them at least required more than a mere organization of

a national Legislature, between which and the provisional executive serious friction already had developed, and that they were originally disposed to await the installation of a president chosen by constitutional methods and with evident adequate support to maintain himself. On the other hand, the recent action of Yuan Shi Kai in concluding a loan for \$125,000,000 with the five-Power group is expected to prove a powerful incentive to those governments to support Yuan Shi Kai by joining in the recognition of China, accorded today by the United States. The formal recognition of the United States took place when Chargé Williams delivered to President Yuan Shi Kai a message from President Wilson.

WHAT PRESIDENT WILSON SAID

President Wilson said in the message: "The Government and people of the United States of America, having abundantly testified their sympathy with the people of China upon their assumption of the attributes and powers of self-government, deem it opportune at this time, when the representative national assembly has met, to discharge the high duty of setting the seal of full accomplishment upon the aspirations of the Chinese people, that I extend, in the name of my government and my countrymen, a greeting of welcome to the new China thus entering into the family of nations. In taking this step I entertain the confident hope and expectation that in perfecting a republican form of government the Chinese nation will attain to the highest degree of development and well-being, and that under the new rule all the established obligations of China which pass to the provisional govern-

ment will in turn pass to and be observed by the government established by the assembly."

PRESIDENT YUAN'S RESPONSE

President Yuan Shi Kai's response was as follows: "In the name of the Republic of China, I thank you most heartily for the message of recognition which you have sent me through your honored representative in this capital, and for the sentiments of amity and good will which it bespeaks. The expression of greeting and welcome which it conveys at once testifies to the American spirit of mutual helpfulness and adds another brilliant page to the history of seventy years of

uninterrupted friendly intercourse between China and the United States. Though unfamiliar with the republican form of government, the Chinese people are yet fully convinced of the soundness of the principles which underlie it, and which are so luminously represented by your glorious commonwealth. The sole aim of the government which they have established, therefore, is and will be to preserve this form of government, and to perfect its working to the end that they enjoy its unalloyed blessings, prosperity and happiness within; through union of law and liberty and peace and friendship without; through the faithful execution of all established obligations."



OUR HOSPITAL AND MEDICAL WORK AT SWATOW, CHINA. THIS IS THE MISSIONARY WORK THAT IS MOST EFFECTIVELY OPENING THE WAY FOR CHRISTIANITY IN THE CHINESE REPUBLIC



Wagon Experiences in Wyoming

By Rev. S. D. May, Colporter



STARTING from Douglas, Wyoming, on a Friday, going south fifteen miles to Orin Junction, I faced a heavy snowstorm all the way, the first snow of the season. Spent Sunday in the place. You could hardly call it a town, for it consists of only a hotel and a large eating house at the station where the east and west bound Northwestern trains and those of the C. and S. all meet at noon. It also has a general store, a saloon, schoolhouse, and perhaps a dozen residences. I preached Saturday night and three times on Sunday, and organized a Sunday school with about twenty pupils. Monday morning, getting on Wagon No. 63, behind "Peter and John," both seeming to know that their service is a very important part of the missionary's work, we proceeded down the Platte Valley, stopping at the Platte Valley Ranch for dinner. There I found a number of men who were glad to see me, and who seemed to relish my books as much as the missionary did the food spread on that long table, around which sat for half an hour sixteen of the busiest men I ever chanced to meet. After such a dinner I was in better condition for the afternoon drive of twenty miles. Stopping for the night at a very large cattle ranch I received a warm welcome, the lady of the house buying one of the best Bibles I had.

So I left them glad and went on my way rejoicing, stopping at every mansion, shanty and shack by the way, and arriving at Hartville Junction at noon. I got my dinner at a small eating house with a lot of railroad men, with whom I had a very interesting conversation. One of them wanted to know what medicine company I represented. I told him I was not a

medicine man, and he asked, "What kind of business are you in?" I told him that I was in the King's business. An engineer asked me what I had on the wagon, and to him I gave the information that I carried Bibles and good books. "And do you sell them?" said he. "Yes, when I find a man or woman who wants to buy." "What if a feller hasn't got the money?" "Then I give him one." I showed him a beautiful Bible, for which he paid me two dollars and sixty cents. At the same time he remarked that he had been married twenty years and never had a Bible in the house. "My wife says it is a shame to keep house without a Bible, and I believe it. Come to Sunrise, Mr. May, and visit us. My wife is a good woman." Those last words were uttered as the great big-hearted engineer took his seat on his engine, and opening the throttle he was soon out of sight around the curve and I am praying that God will soon lead him to accept the Saviour revealed in his new Bible.

Five miles further south I found myself in the vicinity of my Buckhorn Flats Sunday school, organized in June. They were moving along real well under the efficient leadership of Superintendent H. C. Cook who was formerly a member of the Baptist Church in Dade County, Missouri. Promising to stop and preach for them on my way back, I went on, arriving in Wheatland at 6 P.M., having covered a distance of forty miles. Spending the night in beautiful Wheatland I found seven little churches, and none of them a Baptist, although I was reliably informed that there are from forty to sixty Baptists in the community. The following day, which was the third on this four hundred mile trip, the weather was milder, but the wind and dust made travel pretty hard.

A duststorm here is a mixture of dust, sand and gravel, the latter being as large as peas and wheat. I stopped for the night at the home of a "dry farmer" on the high plains seventy miles north of Cheyenne, where I was treated very kindly. The following day I went through a beautiful country, finding only a few small settlements, with abundant crops of oats, wheat, rye and barley and potatoes, cabbage, turnips and onions. This was a very disagreeable day to travel; snowed and stormed all day and was very cold. Turned in for the night at a large cattle ranch where I found a lovely home and was kindly received and entertained. The ranch was in charge of two young men who showed themselves to be bred above the average of ranch hands, and the house was well kept by an old colored woman from Tennessee, who certainly knows how to care for a preacher, especially of the Baptist persuasion, she herself assuring me that she had "been a Baptist fou'ty yea's" and that I was the first Baptist minister she had seen in nearly twenty years, either black or white. She purchased a copy of the Baptist Hymnal, Theodosia Earnest, and Grace Truman. The next morning there was about four inches of snow and a biting wind and the old colored sister said, "Yo'll sho' freeze to death if you go today, and you sho can stay hea' jus as fre' as you breathe dat wind dat wistles thro' de trees." Of course I spent the day in that comfortable home and read a book through — a treat indeed to get still long enough to read a book through without interruption.

The next day, Saturday, I drove on into Cheyenne, the capital city, a distance of twenty miles. Arriving at noon, I soon learned through our very competent superintendent of state missions, Rev. Hal P. Fudge, that he had arranged an appointment for me at Durham, which is a little station on the Union Pacific Railroad fifteen miles east of Cheyenne. I arrived there an hour after dark and was very kindly received in the home of Mr. and Mrs. J. G. Thompson. My host was an oldtime westerner, having served in the army with General Miles during the Civil War. He also fought Indians in the West with Custer. I found him the

chief factor in a little Sunday school of the community, though he said himself that he was not fitted for such work. I preached for them twice on Sunday and left an appointment for the following Sunday, returning to Cheyenne to attend our state convention which convened in the First Baptist Church of that city. I was very kindly received by those noble people and their honored and beloved pastor, Rev. George Van Winkle, in whose home I had the great pleasure of being entertained during the convention. After being out on the plains and in the mountains for a whole year without scarcely seeing a church or a preacher of any denomination, I was starving for the spirit of fellowship that one finds in a good convention. It was a spiritual feast to me.

We had a good meeting at Durham the following Sunday and I announced preaching for the next Sunday, and that week I visited every home within ten miles of the place. The next Sunday the congregations were larger, the people bringing their dinner, and we had three services before leaving the place of meeting. The following week I preached at four different places in the community, our crowds growing every night. We had one conversion during the week, and the following week the services were held each night at Durham, with two more conversions, one reclamation and four other Baptists revived and strengthened. The converts were baptized in the afternoon in a large cement watering tank. We closed the series of meetings that evening until Friday night. In the meantime I preached three nights at Hillsdale, six miles east, in a little Presbyterian mission whose membership is about three Baptists to one of anything else. Left about twenty-five dollars' worth of books in the community and came back to Durham Friday night, November 1, and with the kind assistance of Rev. Hal P. Fudge and Rev. Geo. Van Winkle of Cheyenne we organized a church with eight charter members. Then I started towards home, going northeast to LaGrange, where I had held meetings in our little church in the latter part of May and the forepart of June, when one person was added by

baptism. After traveling fifty miles that day, I arrived at LaGrange at 6.30 P.M., and was glad to turn in for a night's rest. I preached for them there on Sunday, and on Monday passed northwest through the great Goshen Hole country, staying Monday night in the home of a good old Baptist brother. Thirty years ago he left Missouri, and made his home where

apparently hungry to speak to some one, and said, "What have you got in that wagon?" I told him Bibles and good books. "Let me see some of them," said he. I opened up a case of books, and he picked out three good religious books worth two dollars, and giving me the money he said, "My brother, I am so glad to meet you. You are the first



A COMPANION TEAM TO THAT DRIVEN BY MR. MAY

I found him, twenty miles from the nearest neighbor and until recently twenty-five miles from a store. The country is now filling up with settlers. I was informed that there are eight or ten Baptist families in the community, and decided to return later and spend some time in that locality. Beyond the settlement I only saw one house in the next twenty-five miles. I met a shepherd with his herd way out there by the roadside. He came up,

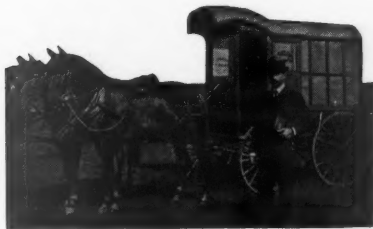
Christian minister I have seen in five years, since I came from Oklahoma." "Are you a Christian," I asked. "Yes, sir, and this is just what I have been wanting," he replied, referring to the books he had just purchased. He seemed to have the makeup of a Mexican and the color of an Indian, though he spoke English intelligently. The Lord both knows and loves him. Leaving him with his books and his sheep I came on, spend-

ing the day crossing long stretches of beautiful but unoccupied country. What an opportunity for a colony from the crowded sections of our great East to settle on this open land! I was received very kindly for the night in a humble home a half mile up the Goshen Canyon. It was a lovely little log cabin home. All they seemed to lack was the Saviour and a Bible. Just before leaving the next morning they bought two good Bibles and a number of other good books amounting to thirteen dollars and thirty-five cents. They also refused to accept anything for my night's lodging. After reading from one of their new Bibles and singing hymns, and followed by their urgent invitation to come again, I went on my way, arriving in Wheatland at noon. There I met J. I. Rupard, the efficient Sunday school missionary from Thermopolis. We were taken to the home of a good old Baptist deacon formerly of Missouri. We tarried there two days and visited a number of Baptist families. Staying there of course was very good, but I must go on. So I pressed north fifteen miles to the Buckhorn Flats mission, arriving there just before the little school turned out. So we announced preaching for Saturday night and three services on Sunday. Brother Cook the superintendent was looking for me, according to a promise made him some two months

before. He is now known all over the community as Timothy Standby of Buckhorn Flats Sunday school. The services were highly appreciated by all. Leaving an appointment for the following Sunday I came home on Monday by train, leaving my team with Brother Cook. I remained with my family until Friday noon, after an absence of about six weeks. Going back to Buckhorn, I held several services on Sunday. At the evening meeting a brother of the superintendent gave his life to the Saviour, and there was indeed great joy in the little church. I spent the week in the vicinity visiting from house to house and preached three times the following Sunday, the congregations being larger and interest better than at previous meetings. Promising another visit as soon as possible I left them and came north, working my way toward home. Arrived here safe and sound December 18, the first time Peter and John had been home since September 13.

After spending a very pleasant Christmas and a happy New Year with my wife and our four little girls I began work in and around Douglas. I must not fail to say that the Christmas time was made specially happy by friends in Ohio, Oklahoma, Missouri, Oregon and Washington who kindly remembered us. I put my wagon in the shop for repairs and Peter and John went out on a ranch to get fat.

THERE IS NO TIME LIMIT TO EXPERIENCES SUCH AS
ARE GIVEN ABOVE, ANY MORE THAN THERE IS A LIMIT
TO THE GOOD DONE BY SUCH VISITATION AS THIS.





Hail to the New Republic

THESE are great days for China.

The recognition of the new republic by the United States is occasion for rejoicing on both sides of the sea. There was every reason why our government should give the Chinese government all possible help and encouragement in its efforts to establish a firm and free rule. Although the action was long delayed, it will go down in history that the United States was the first of the great powers of the world to welcome the Chinese Republic into the sisterhood of nations. What the effect will be upon the other powers remains to be seen. The one thing certain is that our relations with the Chinese will be most cordial, and the Americans will find the open door everywhere, in trade and missionary sphere alike.

There is still some distrust of Yuan Shi Kai, and disturbing rumors come of opposition from Sun Yat Sen to the Pekin rule. But it must be said that so far President Yuan Shi Kai has proved himself a statesman and a wise administrator. He has had to deal with most difficult problems, including an assembly that has not shown a keen perception of the situation. He has shown a spirit of conciliation, and has given a remarkable recognition to Christianity. His request for the prayers of Christian peoples was unexampled, and cannot fail to place the Christian missionaries on a new footing in China. All parties agree that he was the man of the hour, and the only one who could bring order out of revolution. We have great

hopes that he will succeed in establishing the Republic upon a firm basis.

It is to be regretted that Mr. John R. Mott felt obliged to decline the Chinese ambassadorship. President Wilson, in selecting him, did the highest honor to a distinctively Christian type of manhood, and Dr. Mott would have wielded a great influence upon the development of affairs, because in the past he has been thrown into contact with the leaders of the present movement, and knows the Chinese well. He has just returned from China, and lays great emphasis upon the necessity of putting our missionary work on a new basis, commensurate with the remarkable opportunity now challenging us. Now is the time to decide whether China shall become a Christian nation.



Our Real Progress

THE diagrams which we give elsewhere in this issue, prepared by Secretary Haggard, show that the denomination has been making substantial and steady progress in missionary giving during the past decade. The figures will doubtless surprise many, and certainly should prevent further statements regarding falling off in giving and interest. When we have deficits to face we are apt to lose sight of the encouraging facts. It is well to bring these out clearly, as has been done.

Missionary interest has grown greatly in the past few years. No one can question that who has been

familiar with the life of our churches. The various stimulating features of these later days, such as the Laymen's Movement, the Forward Movement, and the special campaigns in the interest of missionary education, have had their effect, which is just beginning to show in ways that can be recognized. Then, the organization and development of the Northern Baptist Convention has been a potent unifying factor. We can now see that all things have worked together to bring about a stronger missionary zeal and purpose in our denomination. We have come to a larger vision of the world kingdom. What we now have to do is to develop still further along the lines of systematic benevolence, so that the annual missionary budget and the apportionment shall be the same, and the receipts be adequate to the necessary extension of our work at home and abroad.

*

A Temperance Lesson

Secretary of State Bryan decided that at official banquets and receptions in his home he would not serve wine or liquors. Lest his position should be misunderstood by the diplomats, at a dinner in honor of Ambassador Bryce he made a frank statement. He said that his father and mother had been teetotallers, as he and his wife were. He had discussed the matter with the President before accepting office, and been assured that he might act as he thought wise. He appealed to his guests to say whether he was wrong in following his conscience. The statement was received in the spirit in which it was given, and the incident was closed with honor to the secretary and good feeling on the part of all. Secretary Bryan did a brave thing in a manly way and will be respected accordingly.

*

The Rural Church

The country church has been historically the mother of leaders in all departments of worthy endeavor. It is

difficult to imagine a condition of things in which the demand upon her for such service will be lessened. But recent conditions have operated disastrously for the rural church. The westward and cityward drift has robbed her of much of her choicest material. The coming of the immigrant has divided her constituency. The rise in farm values has created a large tenant population. The lack of a ministry, adequate in number to cover the whole field, possessed of the willingness to live outside the centers, and equipped with the qualities necessary for successful country work, has been a serious factor. As a result, the religious life of the country regions has gone backward throughout the states of the East and Central West. A hopeful reaction has now begun. Signs of promise are numerous. But the appeal of the country for home mission leadership is one that must bulk large in plans for the future.

*

A Great Gift for Social Welfare

Mrs. Elizabeth Milbank Anderson has given \$650,000 for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor. This will be known as the Milbank Memorial Gift. In effect it makes possible the establishment of a department of Social Welfare to conduct experimental laboratories for the purpose of demonstrating the practicability of preventive and constructive measures in order that they may be adopted by the municipality and other existing civic and social agencies. Public health and hygiene welfare of school children, and food supply, are the special subjects to be dealt with. School lunches, medical inspection, public bake shops, and scientific preparation and storing of foodstuffs are among the plans projected. This is the largest gift ever received by the Association, and the establishment and successful operation of the several activities will lead to general recognition of their social value.



BE sure to read what is said on another page about the Three Million Dollar Campaign. It is easy to get a wrong idea of such a movement, and important to have a right one. Secretary Moore sets forth the situation so that it cannot be misunderstood. It is essential to have a goal to work toward. The Christian ideal is such a goal for character building. The church goal is necessary to church progress. The goal is always ahead of the achievement. When we have reached the three million dollar goal, for example, we shall write upon our banners the six million dollar goal which Secretary Stackhouse already emblazons upon the literature of the Laymen's Movement. The point is that we are going forward; and that is shown conclusively by the statements and figures elsewhere given in this issue.

¶ The July number of *Missions* will be a report number. It was found impossible to get advance sheets of all the society reports in time to make abstracts for this issue, and it is desirable to give all the abstracts in a single number for easy reference and use by committees preparing missionary programs. July number, therefore, will contain not only the report of the anniversary meetings at Detroit, but a synopsis of the year's work of all our societies. It will be a number to keep, as well as to read and quote from.

¶ The manner in which the Home Mission Society carries on its church edifice loan and gift department is shown in detail in this issue. We do not remember to have seen before in print such a statement concerning this important part of its work. In a subsequent article Secretary White will tell of the results of this aid, which comes to churches at a critical time and helps them over the sticking point. Experience has proved that it is of compara-

tively small value to organize churches unless they can be provided with a place in which to meet—a place that shall be the “house of God,” and not a rented hall.

¶ Very likely some Baptists appreciate the service that has been rendered to the denomination by Dr. William C. Bitting as the unpaid secretary of the Northern Baptist Convention from its day of organization to the present time. But it is well that all Baptists should know how admirably and efficiently Dr. Bitting has performed this work, adding it to the burdens of a city pastor with a large parish and numerous outside appointments. The Convention could not have accomplished what it has without such service, and it could not have paid for secretarial direction without a drain upon funds not in existence. Dr. Bitting does not seek praise for a labor of love, but it is only fitting that he should know what his brethren think of his service, and how highly they esteem him for the spirit in which it has been performed.

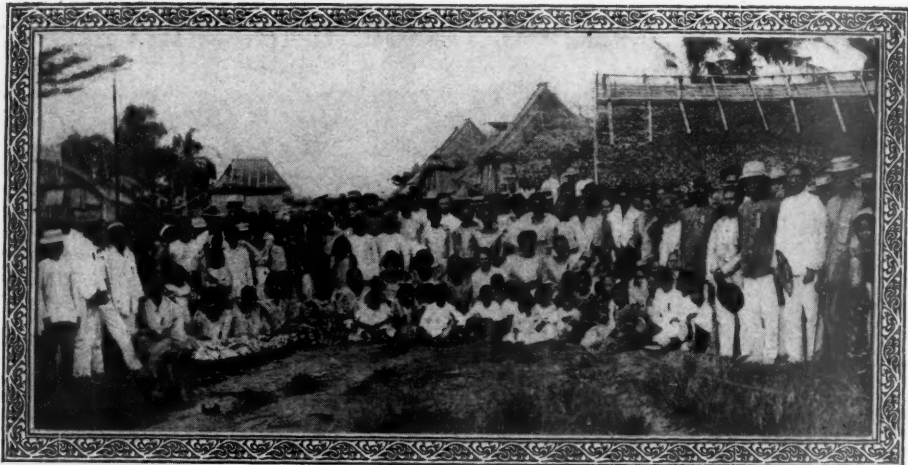
¶ It was a pleasure to have a chat recently with Dr. Huntley of Hankow, China, who has rendered most valuable service in establishing medical missions on a solid foundation in Central China. We have an article from his pen on the Union Medical Mission at Hankow. He is one of our strong men in China, and longs to be again on the field where his influence can be made to tell actively in these formative days of the Republic.

¶ India is a continent rather than a country. The people are not homogeneous and at no time have constituted a single nation. India has 539 languages and dialects. The population numbers nearly 300,000,000. This is nearly three times the population of the Roman Empire in the time of its greatest extent.

The Home Mission Problem in Our Cities



In the Tenement Districts of our great cities are crowded together the men, women and children of all nations, forming a Cosmopolitan conglomerate not to be found elsewhere on earth. To better their surroundings and make decent life possible, is the first duty of American Christians who would save the city



THE ASSOCIATIONAL CONVENTION OF THE CAPIZ PROVINCE CHURCHES

The Changing Filipino

By Rev. J. Francis Russell, of Capiz, P. I.

Rev. J. F. Russell, who gives this sketch of the Philippines, has been Acting District Secretary for New England since the departure of Dr. Witter for India. While on furlough, Mr. Russell has thus represented the cause in the home churches and has rendered admirable and highly appreciated service. — Ed.



HISTORY is being made rapidly in the Philippine Islands. The Filipino is fast changing his old habits and customs, both in the world of economics and also in the realm of his religion. Bound for three hundred years by superstition and gross ignorance, he is fast coming to the front, as the gospel of Jesus Christ always produces the new creature.

In the group before you are three hundred and ten Filipino delegates, clothed in bright, clean garments, and their countenances shining. These people are attending "Kasapulanan Nga Daku Sa Quartero," or in our words, "The great Association at Quartero." For two days, these people assembled themselves from all parts of Capiz Province, under the leadership of the writer, who was then missionary in charge of Capiz Province. How eagerly these men and women, as delegates of

their separate churches, came forward to get their badges with the name of their church printed in gold! These badges were pinned with great care and dignity upon their persons. Never were they so proud of their church as at that moment. With heads aloft and hearts light, they returned from the front of the platform, where they received their badges, to their seats.

The town of Quartero threw open its doors to this summer gathering for Christian work. A new house just built was loaned to the missionary and his invited guests. The homes of townspeople, no matter what creed, were opened to our delegates, and a royal good time was enjoyed by all. No one would suspect, from the treatment given this body of Protestant Christians, but that every one in the town was a Protestant. The chapel, in which the meeting was held, was packed to the very doors throughout every session. Rev. Rufino Innocencio, pastor of the Capiz church, sat with the missionary on



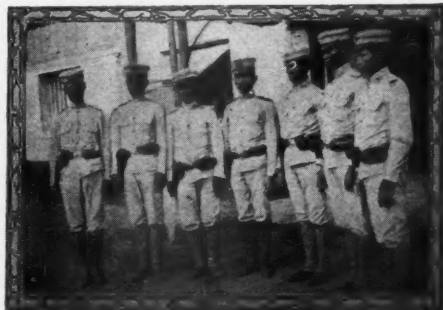
MR. RUSSELL AND HIS BOYS' CLASS

the platform. Rev. Eric Lund, D.D., the mighty disciple to the Filipino, was the main speaker throughout this excellent conference. How deeply impressed were the addresses, which he delivered, upon the hearts and minds of the Filipino! To this day people are talking of that wonderful conference. How anxious I am to get back once more and gather together these loved ones! To look into their faces and to feel the strong grasp of their hands as they say in their own words, "Nagasalamat kamiuntgud ang Dios nakapabalik ka sa amon,"—meaning in our words, "We thank God that He has returned you to us!" To see the chains of superstition, and of sin, and of degradation, and ignorance fall from the very souls of these dear people is quite reward enough for any one.

The towns in which the people live are protected by local police, who, under the supervision of a good chief, become very efficient guardians of the peace. The chief of police is the center one of this group. I believe you would like to know the history and the result of this picture. Some years ago, the missionaries and native preachers were stoned in a town protected by the police whom you see in this picture. One day while in this town, I desired to preach in the marketplace, and so called upon the chief of police and asked him if it would be all right for me to speak in the market. He shrugged his shoulders and said, "The people get drunk here and they make a disturbance, and we are not enough to

give you security." I looked him in the eye, and could see that that was not the reason. He was a Roman Catholic and had no interest in the spreading of the gospel. But I understood just how he felt, for having been a Roman Catholic for seventeen years I placed myself in his state of mind and decided to win him. "Señor Jefe, I wish to take your picture," said I. He straightened up and said, "Very well." I snapped him. Then I said, "Señor Jefe, I would like to have you get all of your men together, I wish to take their picture also, with yourself in the middle." He felt very pleased and in the course of an hour he brought his men out, dressed as you see them here, ready for a dress parade. I took the pictures, and when printed, sent one to each member of the force, and two to the chief of police.

The next time I visited this place I said, "Señor Jefe, I wish to speak in the market today, would it be all right?" He said, "Oh, yes, Señor Russell." And then I noticed that when the drunken persons came to disturb our meeting by their drunken chatter, the policemen

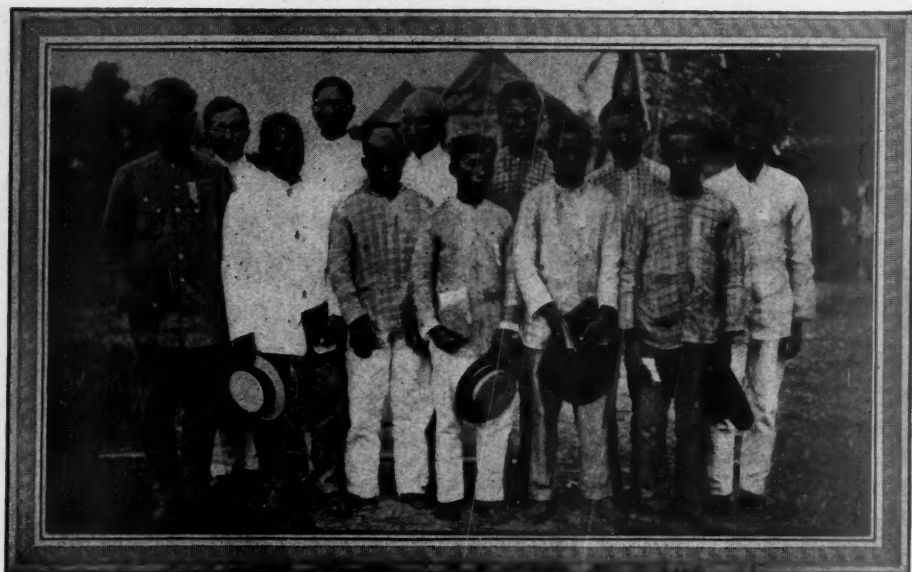


A UNIFORMED FILIPINO POLICE FORCE

LIEUT. JEFE IS IN THE CENTER, PROUD OF HIS MEN AND HIS POSITION. HE WAS WON BY MISSIONARY STRATEGY AND KNOWLEDGE OF HUMAN NATURE

would give them an elbow, and tell them to get out. To this day, no annoyance, to my knowledge, has been given to the missionaries or native preachers. I know the Filipinos can be won!

The missionary in working must have the good will and fellowship of his native brethren. Every church, to do its best work, must not only have its native pastor but also must be guided and counseled



MISSIONARY RUSSELL AND HIS DEVOTED DEACONS OF CAPIZ PROVINCE

by deacons. The group picture brings before you the deacons of seven churches and the missionary of the province. These men have in their keeping the welfare of the churches. Most of them feel the responsibility of their office and strive to do as Jesus would have them do. Pray for them, my brethren, that they may be better as the days go by.

How pleasant it is to grow old cheerfully and to end one's days in peace and happiness! The two men standing there in the doorway of God's house, for this is a chapel, have seen stormy days. The one at the right is Señor Matias Clarin, who was a justice of peace during the old Spanish days. The common people did not like the justices of the peace, for usually they were of a greedy, grasping nature and very unjust. But in contrast to the general order, Señor Matias Clarin loved the poor people and dealt out justice and sympathy to them. Because of his attitude to the common people during those Revolutionary days, when the Spanish and the Filipinos were fighting against each other, Señor Matias Clarin was banished from the town of Quartero on the penalty of death by the Spanish soldiers. Fleeing to the hills, he fell in with a party of Revolutionary Filipinos,

who learned that he was the justice of the peace. Instantly they said, "You must die." They gave him three hours to live. A man was sent to dig his grave, but during the respite a runner from the plains came in and, recognizing Señor Matias Clarin, proved to the people this man's love, and thus saved his life.



ONCE ENEMIES, NOW DEACONS IN A BAPTIST CHURCH

The man at the left is Señor Rufino Eñas, who was a general in the Revolutionary army. How beautiful are the feet of those who preach good tidings! These two men once at enmity are now closing their days as deacons of the Baptist Church

of Quatero under the guidance of the spirit of God.

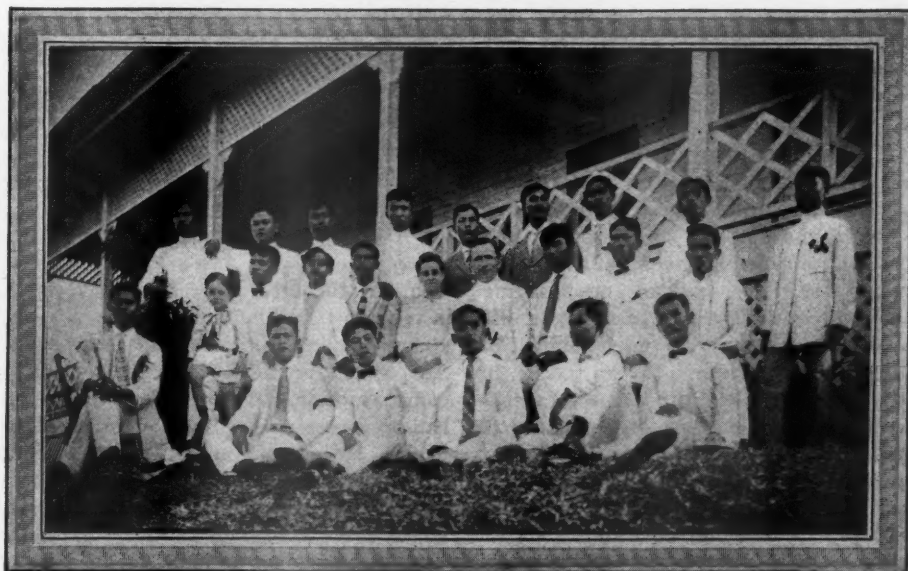
Dormitory work is a splendid means to an end. Young men coming to the high school, which is always situated in the capital of the province, find themselves oftentimes without any lodging place. Realizing this, in June, 1910, Mrs. Russell and I opened a dormitory in Capiz, an idea which was close to the heart of my predecessor, Rev. J. C. Robbins. The first year was a difficult one, because the fathers and mothers, suspecting that we wanted to lead their sons to Jesus and away from Romanism, refused to let them come to our dormitory home. However, in faith believing, the dormitory was started, and here you will find a group of young men, second to no other group in the Islands, gathered together as dormitory students in front of our home. We have just had a little lunch together. Five of the boys have made speeches and we have planned for greater things during the year. These young men, after finishing their high school life, will go to the University in Manila, and there get their higher training. From thence they will go back to their plantations and to their towns to be the leading farmers and officials of their communities. They are beginning to think, and as they think, they see the

evil brought upon them by the ignorance and immorality of those who have been their supposed leaders for more than three centuries. They reject the leadership of these men now and turn to the leadership of the missionary of the cross, who has lifted them and caused them to see their golden opportunities as never before. Eleven of these men are already teachers in the public school.

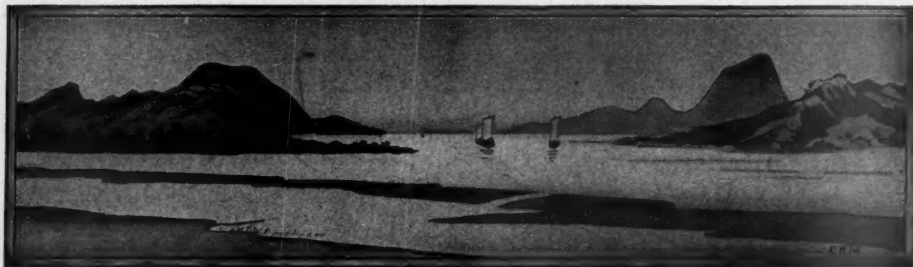
WORK THAT COUNTS

Here are twenty-seven bright young men, mostly from the district in which it was my privilege to labor for almost two years. They were students in the High School of Bacolod, Occidental Negros, and many were the pleasant experiences which we had together. They form the real heart of the Philippines. For these students to be transformed by the renewing of their minds, is to mean for the Philippines a new people and a new nation.

I can never forget how, on those Sunday evenings when it was my privilege to preach the gospel, they would throng the chapel to hear the addresses in English, for they were studying English in the public school, on such subjects as "The Ladder of Fame," "The Student who Wins," and "I will make of Thee a Great Nation."



MR. AND MRS. RUSSELL WITH THEIR DORMITORY BOYS, CAPIZ, PANAY



Some Facts to Consider

REGARDING THE FINANCIAL SITUATION OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

FROM a statement issued by the Foreign Society we quote the following:

The receipts for the year just closed are the largest in the history of our Society. More churches have met and more exceeded their apportionment than ever before. There has also been an increase in gifts from individuals. The missionary interest and giving of our denomination have been developed in every state and district covered by the Northern Baptist Convention. In view of these encouraging facts we face the unique opportunity in this coming centennial year of securing sufficient funds to cover the yearly expenses of our great Society — an end earnestly to be desired.

From the following tables some interesting facts are gleaned:

(1) In no year since the introduction of the Budget-Appportionment Plan have the Board permitted their regular expenditures to exceed the amount authorized by the Northern Baptist Convention. On the contrary there has been an actual saving in the budget each year. In the year just closed there was a saving on the budget of \$1,635.77. This added to the excess in actual receipts over the amount anticipated would have made a total of \$3,064.46 available for the reduction of the debt had it not been that the receipts included specific gifts to the amount of \$42,607.51, in addition to the budget, which were not available for this purpose.

(2) During the past year there was a gain

in receipts from churches, Sunday schools and young people's societies on account of the apportionment of \$52,068.99, also from individuals (\$7,284.87), and likewise an advance in the total of receipts.

(3) The "gap" between the amounts anticipated from churches, young people's societies and Sunday schools, on the one hand, and the amounts actually received, on the other, is rapidly diminishing. This gap, together with the variations in receipts from legacies, have made it difficult to calculate as accurately as will be possible when the budget coincides more nearly with the amount of probable income and when a legacy reserve or equalizing fund can be made available.

(4) Home expenditures show a steady decrease since 1909, and foreign field expenditures a steady increase, as indicated by Diagram II.

Why the Debt

(1) Of the total increase of \$87,317.04 in receipts from churches, Sunday schools, young people's societies and individuals, \$35,508.56 (or nearly one half) was a gain in specific gifts, over which the Board had no control and which had to be added to the authorized budget. The amount received and appropriated for specifics in addition to the budget was \$42,607.51, which offset the saving of \$1,635.77 on the authorized budget and the net increase of \$1,428.69 in actual receipts, leaving a

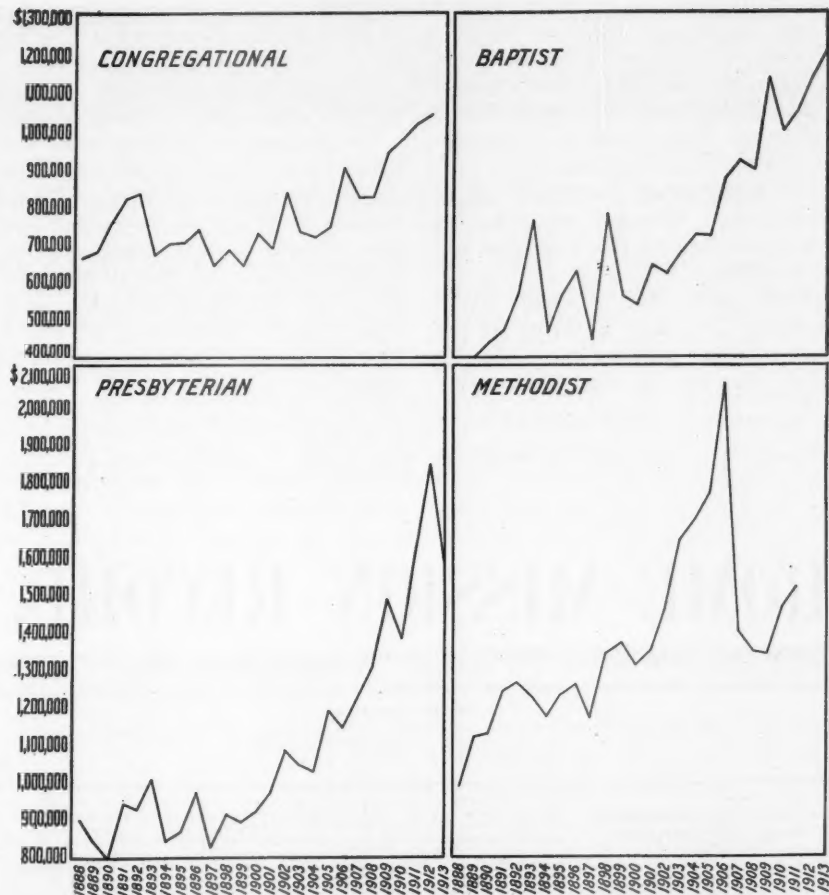


DIAGRAM I. TWENTY-FIVE YEARS' RECORD, 1888-1913

The receipts of the American Baptist Foreign Mission Society compared with those of other American foreign mission societies.

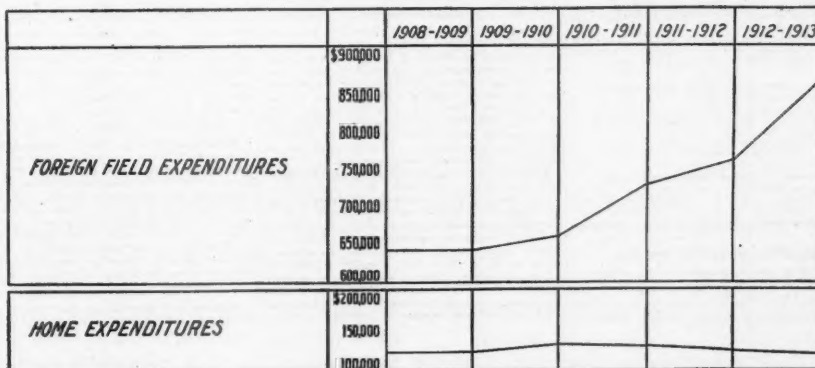


DIAGRAM II. COMPARISON OF HOME AND FOREIGN FIELD EXPENDITURES OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

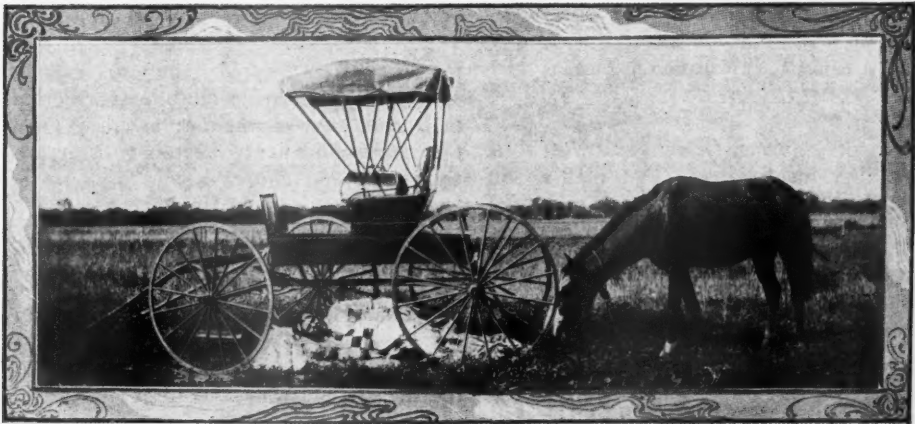


With the Sac and Fox Indians

REV. J. LEE PHELPS, the missionary in charge of our new mission to the Sac and Fox Indians in Oklahoma, is meeting with a variety of experiences. He recently visited a religious service where heathen ceremonies were in progress. Soon after he joined their company, his presence was detected and an old Indian man uttered some vicious words and pointed to him. Immediately this heathen Indian, talking loudly in the Indian language and in an ugly tone, arose and walked toward the

ceremony.¹ It appeared that a young man's father had died last May, and the Indians had come together to select some one to take the father's place. They insisted that the dead man's spirit was still around the place and would remain there until another father was chosen. The young man had gone out to get the man to be adopted. A great feast of turkey, coffee and bread was spread, and all were invited to eat except the missionary.

"A dance followed in which the old



THE WAY MISSIONARY PHELPS OFTEN SPENDS THE NIGHT

missionary until only a foot separated their faces.

The missionary writes, "We looked each other in the eyes for what seemed to me five minutes. It was a very interesting event, but I gazed straight at the Indian, and evidently the Lord touched his heart, for he sat down and looked ashamed. It proved that he was the chief medicine man for this occasion.

"I next witnessed a new and interesting custom which they called an 'adoption

Medicine Man beat the 'Tom Tom,' and the man who was selected as a father, dressed in full Indian costume, chanted an Indian song and joined in the ceremony. All this had a spiritual meaning, for the Indians believe that after the new father had been adopted the spirit of the departed was free to go to the happy hunting ground.

"And so in the midst of all these excitements, my work continues. The prayers of all who read these words are earnestly requested."



A SUMMER RECREATION — MISSIONARIES PLAYING CROQUET

Summer Work on Foreign Fields

HELPS FOR THE PROGRAM FOR JULY (SEE PAGE 502)

A Missionary Vacation in Burma

BY NELLIE B. VINTON

Rangoon during March and April is well nigh insufferable. The nights will never be less than 80, and in the middle of the day the thermometer will be from 95 to 105, according to the location of your house. Fortunate indeed is the missionary who can so arrange his work that he can get away to seashore or mountain for at least a part of the time. Many times, however, building or repair operations which have to come during the long school vacation will hold him at his station. The schools will keep open until the second or third week in March, associational meetings of the churches are apt to come about the middle of March, so one is not often able to get away much before the first of April.

When the missionary does get away, he frequently finds that his vacation is but the continuation of his work under more favorable climatic conditions than at his station. The government school year closes the 31st of March, and the annual report to government has to be submitted very soon after that date. Any one

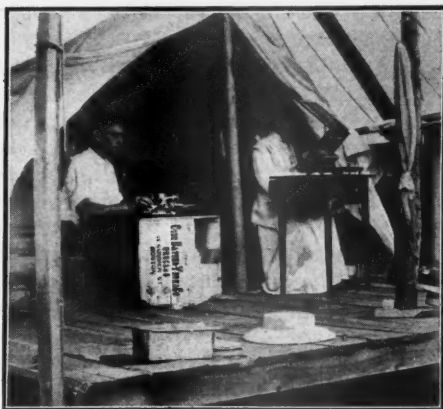
familiar with the red tape and routine of the Department of Public Instruction in Burma knows what that means. Then the correspondence! Letters to America, to friends and churches who wish to be kept in more personal touch than possible through Missions and the report letters! Those report letters!

And yet it is a real vacation that the missionary gets when he gets away for a few weeks in March or April, change of scene, lightening of the pressure of regular routine, relief from the intense heat of the plains.

The choice of a place in which to spend the vacation is not very large. Momagon near Tavoy for seashore, Maymyo or Thandaung for the mountains. There are very few hotels, and then they are beyond the purse of the missionary. So the missionary must be prepared to carry his own hotel with him, camp out,—sometimes in tents, sometimes in temporary native house, sometimes in rented native houses. (When you do rent one, look out!) In any case, the missionary carries with him full camping outfit, cots, bedding, provisions, medicines, books,—“all the comforts of home.”

How does the missionary reach his "summer resort"? He may have to use several methods of travel,—small launches, coasting steamer, narrow, tippy dug-out canoes, tedious trains that crawl sluggishly through the dust and heat, elephants or the creaking, bumping Burmese ox cart that makes about three miles an hour.

The thermometer record for the month of April at some of these vacation resorts in Burma would not be a good drawing



VACATION — "ALL THE COMFORTS OF HOME"

"ad" to entice New Englanders, but by contrast with temperature you have left behind at your mission station, it is almost exhilarating. We actually indulge in long walks, exploring mountain side and jungle, brushing up knowledge of birds and flowers and rocks we accumulated in fresher days. During the middle of the day it is too hot even here to be out, so now is the time for a good nap or for that book we have been longing to read,—or for that report letter. Many a new missionary seizes this golden opportunity to get several hours of uninterrupted study of the language.

Where a number of missionaries are at the same place, Sunday preaching services and meetings for prayer are always maintained. There are opportunities for conference regarding problems that are common to the different missions. There is opportunity also for evangelistic work among the native peoples of the community which is always improved.

At a number of these vacation resorts,

"big bazar day" comes every fifth day. Food supplies for the various households can best be procured then, and when the big day comes on a Sunday you have to get a ten days' supply at the big day preceding that Sunday. On the "big" day, the people gather from all the country side. They are of many tribes, and it is a bright, animated picture full of oriental coloring. Missionaries and native helpers frequently hold street and bazar meetings, tracts and scripture portions are given out or sold, and the message is proclaimed to many who have never seen or heard of a Christian.

For recreation, some one is sure to have a croquet set. Tennis racquets, net and balls will be on hand, and improvised courts will be arranged somehow. Mornings and evenings many an exciting game will be played with friendly rivalry. There will be a "concert" or two with "home talent," or it may be that a birthday will afford the excuse for cake and ice cream. (Cream from a condensed milk tin and ice begged or borrowed from the railway station agent!)

The rains begin the first week in May, and the schools open soon after. If you are at the seaside, you must plan to get back to Rangoon before the rains begin, to avoid the fearful storms in the Bay of Bengal when the southwest monsoon bursts. If you get back to Rangoon during the last week in April and the rains are a little late in starting, the heat during the few days is very severe and may almost undo all the good of the weeks of the vacation. If one has been to the hill stations, it is usually possible to wait until the rains have actually begun, tempering the heat very greatly. So when word comes that the heavy showers have actually begun, the vacation colony gladly pack up their summer hotels and joyously journey homeward. The relaxation and the change have done good and there is a real eagerness to get back to the work again.



A Missionary's "Rest" in China

The following vivid letter written by Mr. J. V. Latimer while he was in China suggests what the vacation of a busy missionary in the newest Republic is like.

This is August on Mokansan and days of rest for the East China missionaries. It is the time of the year when we feel fairly free from work. I came up on July 22 with a high fever, after our Huchow-Hangchow Bi-monthly Preachers' Meetings. These are held not only for study and consultation but also for special evangelistic effort.

Although my wife and children came up to the mountain the last week in June I found it possible to keep at work on the plain until now. I plan for my usual five or six weeks of rest in about the usual way. This is how it has begun. I have been here fourteen days and have attended nineteen committee meetings. Of course some of these took only an hour or two but others offered sufficient work and material for protracted sessions. We find we must not only prepare for our own mission conference which convenes the last week of the month, but also plan for the coming year's work. Likewise, we endeavor to meet with men of other missions on matters of union, comity and cooperation. If you wish to see missionaries on vacation, you should come to China at conference time and sit with them for eight or ten days in their meetings morning, afternoon and night. I myself call it hard work. Yet the great benefit received more than repays one for the work. It is a source of great delight to see and to hear your brethren after a year of segregation in one's own station.

The only real relaxation and rest I have had in years is when a few congenial souls got away last August on a camping trip. We went ten miles up into the mountains back of Mokansan into the virgin bamboo forests of the Wang Wan Shan (the King Bend Mountain). We pitched our sleeping tent near one of nature's pools fed by the mountain stream, and at night we rolled up in blankets and slept on piles of rice straw. Our hunting was done early in the morning and late in the afternoon, while during the heat of the day we pursued the "the three R's," that is, resting, reading and roaming. It is well worth while thus to get "near to nature's heart." On the night before we broke camp we removed a week's growth of beard, took our citizen's clothes

out from a corner of the tent and prepared to return to our wives, civilization and hard work. We plan for just such a trip next week in preparation for the most strenuous mission conference promised in years. This conference will probably last ten days. For a real vacation and rest come join us here.



Emergency Work in Vacation

Dr. Truman Johnson, Loikaw, gives the following sketch of vacation in upper Burma:

The months of March, April and May are our hottest months, and most missionaries seek some mountain or seaside retreat for a part of the time. Our climate is cooler than that of Lower Burma, so we remain at home. There are a great many repairs to be made on the buildings, and usually this work is done immediately after the close of school. Last year our headmaster, who helps in buying materials, was obliged to be away the first part of his vacation on important business,—the finding, courting and marrying of a wife. All this, including the journey to Toungoo and back, was accomplished in six weeks. The repairs were delayed until April. Meanwhile I met with a severe accident to my left wrist, which compelled me to keep it in a sling for six weeks. Our appropriations for repairs are not enough to allow us to hire carpenters. The work is done by the school teachers, with the help of some pupils who remain here during vacation. The month of April was a busy time, the thatch roofs of several buildings were renewed, one house was taken down and rebuilt, fences were looked after, windows repaired and everything put in readiness for the opening of school in May. But the fire which later destroyed three of our buildings placed a much larger task before us. We decided to postpone the school a month. Meanwhile plans were made for rebuilding and materials were brought. The preachers and teachers, twenty-two in number, were here for ten days and willingly helped with the building. We combined manual labor and Bible study. All hands were out at daylight to work. The missionary

was architect, boss carpenter and general adviser. Not a board was cut or a nail driven unless he was consulted. It would be no easy task to keep that number of *competent* men at work, but can you imagine what it was like, when the men hardly knew which end of a saw to take hold of? At eight-thirty the teachers "ate rice," and the Bible class was from nine to eleven. We then had our breakfast, and the work of building was resumed. Another Bible session was held in the afternoon. After the men had again eaten rice all worked until dark. Then came evening worship, with a sermon by some preacher from a text in the book studied. After that we had our dinner, and then worked into the night, in consultation with the preachers about their fields, their hopes and their trials, and in preparation for the next day's classes. All agreed that we had never had a more profitable session of the Bible class.



Summer on the Congo

The most trying season of the Congo as well as the hottest period is that covered by the months of January, February and March. The words, autumn, spring and summer, are used only to accommodate the thought of friends at home. The great work time on the Congo is during the usual vacation period in America. To illustrate: In September Rev. P. A. McDiarmid wrote: "If any season can justly be termed a busy season among the natives this is the time, for during these months the woods are cut down and burned off ready for planting when the October rains come. The men do about the only real work they perform all the year in this cutting and burning, for the digging, planting and caring for the gardens all rest with the women. The children like to be in their villages these months, because at this time the grass fires run and there are plenty of opportunities for catching field rats and other meat dainties. Our preparatory school closed at the same time as the day school. We had a dozen men for two short terms — twenty weeks in all. At the close of the term the wives of six of the men came in, bringing their babies with them. This

is only a start and we hope in future years that the wives of our teachers and preachers can be kept for a longer period so that they may get a vision of their opportunity in the uplift of the women of the Congo."



The Warm Season in South India

In India the rainy season usually begins the middle of June, yet at times the rains come a month or two later. Without the rain it is practically impossible for a missionary to do any work because of the intense heat. Mr. W. J. Longley of Madira says: "As I sit and write, all the doors are closed, not to keep out the cold air but the hot air. Though it is but the last of February the thermometer runs up to 95 and 100 degrees every day. When one of my home letters came the first of this month I read that it was 20 degrees below. As I read, the thermometer here stood just 115 degrees above what it was at home. It is hard to realize the difference. We had planned not to take a vacation at the hills this hot season but it seems best now to go. This season promises to be very hot as there has been a shortage of rain. The tanks are all empty so there is no water to temper the burning winds." The natives of India are not greatly affected by the heat and the work continues through these native agencies throughout the entire year.

The Rev. J. Heinrichs, D.D., of the Ramapatnam Theological Seminary says: "Soon after our final examinations and commencement exercises in April, which I reported last, we retired for a few weeks of rest to the Nilghiri Hills. During this time we made arrangements for considerable material improvements, extensions and additions to our missionary plant in the compound. The improvements included the reroofing of several students' dormitories, the replacing of white-ant-eaten timbers and the white-washing of all the native houses in the compound. The latter we do annually for sanitary reasons. While these material improvements were going on in the compound, the students of the Ramapatnam field now studying in the seminary re-



BIG BAZAR DAY IN A BURMESE MARKET PLACE

enforced our evangelists in a systematic visitation of all the villages on our field. They went two by two in apostolic fashion, preaching the gospel to the heathen, strengthening the Christians in their faith and instructing the many neglected children in elementary secular as well as sacred knowledge. Quite a number of believers are reported as ready for baptism as the fruit of these evangelistic tours."

✠

Rest Among the Hills

Rev. John Newcomb, of Cumbum, South India, writes:

I have been asked to write on "Summer Work in Foreign Fields." In the case of India much depends upon what the reader understands summer to mean there. Here we have four seasons—winter, spring, summer and autumn, while in India there are only three, the hot, the rainy, and the cold seasons. There is really no summer there. In the so-called cold season, October to March, the temperature falls to eighty in the shade. The temperature in the hot season, April, May and June, ranges from 100 to 120, and some-

times rises to 125 degrees in the shade. Then the rainy season with the muggy, stuffy days of August and September, with the vexatious little eye-flies, is more trying, if not so dangerous, than the hot season. So the climate may be said to be hot, hotter, and hottest. But thank God for the retreat to the "Hills," seven thousand to eight thousand feet above sea level, with their semi-English climate, where the weary toilers from the sun-scorched plains may walk through green pastures and down by the still waters and find rest for their souls and goodness and mercy on every hand. Here is a beautiful combination of spring and summer, and every prospect pleases. It is most distressing to look into the pale and bleached faces of Europeans and Americans who have just spent the hot season on the plains. Their vitality has been sapped by awful days and nights, till they look as though they had been very ill. The government of India and the government of Madras and other presidencies leave for the hills in April and remain till October. They have offices and residences there. This exit of so many people annually is a great cost to the government, but it is

money well spent, and keeps those who govern in much better temper than they could be in in the terrible heat of the plains.

All missions operating in India have sanitarium on the hills. We Baptists of South India have houses at Ootacamund and Coonoor, while a few of our missionaries own houses there or at Kodaicanal. All who can possibly get away from the plains should go to the hills during the "hottest" season. Like government officials, missionaries who may be fortunate enough to get away carry much of their work with them to the hills, and have the great responsibility resting on them for the work left behind. Missionaries engaged in education work can usually go to the hills every year while those engaged in evangelistic work often remain on

the plains. The expense of the trip and house rent while on the hills keeps some from going annually. The writer, while he ought to have gone up every hot season, has only averaged a trip every second year. The hot season is certainly the best time of year to reach the people, as they have little work to do then and are ready to hear the "old, old story" as they sit out in the streets in the lovely moonlight nights; but life in tents, as we always have it on tours, would be dangerous then. However, there is lots of work to be done at the stations, and nearby villages can be visited. So called "Summer Schools" have become a great feature in our work in the Telugu Mission during the hot weather or vacation time. These are held in associational centers and are well attended.



A MISSIONARY'S GARDEN IN A SEMI-TROPICAL CLIMATE



Where are the Old Ministers?

By Secretary E. T. Tomlinson



THE question is frequently asked. Do they gravitate to their early homes when their days of active service are ended? We all have known them and have honored many, sympathized with others, and have had our hearts burn with indignation when we have seen the pitiful plight of still others. Many have retired to the more quiet places of life, though it is a question whether or not they have thereby escaped the stress and strain of living. How many do you know who are independent in their closing years? Of how many can it be said that their last days are their best?

Whatever the questions may be that arise in our minds there is something exceedingly suggestive in the facts which I am presenting in the table that follows. It is a source of pleasure to find so many of our younger men in the new fields and where the work is most difficult. The percentages in some of the states, however, are somewhat startling and I am confident will be of interest to all the good people of our denomination.

It has been impossible to secure detailed information from two or three of the states in the Northern Baptist Convention. In those which are included in the following table, the figures were obtained through the Secretaries of the various State Conventions, and may be relied upon as approximately correct.

WHERE THE OLD MINISTERS ARE

	Number of Ministers.	Number Above 50 Years of Age.	Percentage Above 50 Years of Age.
Connecticut.....	154	115	75
New York.....	991	700	70
Massachusetts.....	410	225	55
New Hampshire.....	86	44	51
California.....	439	200	45
Rhode Island.....	95	38	38
Michigan.....	329	125	38
Oregon.....	126	47	37
Arizona.....	43	15	35
Montana.....	35	12	34
Washington and Idaho,	214	71	33
Ohio.....	684	228	33
Maine.....	174	56	32
Indiana.....	323	100	31
New Jersey.....	381	112	30
Illinois.....	383*	116	30
Nebraska.....	162	44	27
South Dakota.....	83	14	17
Minnesota.....	180	30	16
Wisconsin.....	146	23	16
Kansas.....	452	70	15
Vermont.....	84	12	14
Colorado.....	118	7	6

* Exclusive of Southern Illinois.

In all the states mentioned in the above table we have 6,684 ministers. Of this number at least 2,157 are fifty years of age or more. If we were to base our estimate on the number in need upon the work which is now being done in some of the most conservative of the other communions, we should have 955 who ought to be cared for by the Ministers' and Mis-

sionaries' Benefit Board of the Northern Baptist Convention. This number is exclusive of widows, orphans and missionaries. If they were included then the number would be at least 2,800. It is a source of pleasure that some are now receiving aid—the number reported to me being 221, or about one in ten of the deserving.

A careful study of these figures will serve to show every one that as a denomination we have not yet provided as we ought for the old soldiers of the Cross. We have hopes that in the future provision will be made for establishing sustentation funds to supplement the meager salary of many of our ministers and to provide retiring funds to which every worthy worker may look forward as a help for his

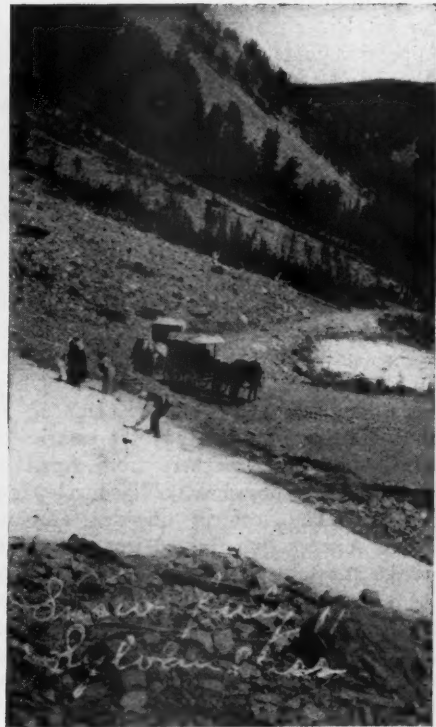
old age in case of need. Our foremost duty, however, is to provide at once for those who are suffering at the present time. The Northern Baptist Convention called the Ministers' and Missionaries' Benefit Board into being to provide for this necessity. Some of our people have responded nobly. The need however is far beyond our present ability to meet, and the new Board looks confidently to individuals, churches, societies, etc., to provide for those who ought not to be forsaken in the time of their old age. "Cast me not off in the time of my old age, forsake me not when my strength faileth."

Information will be provided by the Executive Secretary, Rev. E. T. Tomlinson, 23 East 26th Street, New York City, on application.

THE MINISTER'S FUND HAS BEEN ESTABLISHED
IT NEEDS AT LEAST FIVE MILLIONS OF DOLLARS



THE FAMILY OF ONE OF OUR MISSIONARIES
AMONG THE FOREIGN PEOPLES



SNOWBALLING IN JULY IN THE ROCKIES,
A MINISTERIAL PICNIC

WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY MISS FRANCES M. SCHUYLER

Friendly Finance

BY MRS. FRANKLIN W. JOHNSON, CHAIRMAN
OF THE BOARD OF MANAGERS

SOMEONE has said, "The evangelizing of America is the work of an emergency, the critical bulk of the work must be done now."

That our women realize the truth of this statement is evidenced by their increased interest and gifts during the past year. Again the balance is on the right side, and our total receipts amount to \$208,038.14. Apportionments were exceeded East and West, and the time seems at hand when the apportionment and the budget will become one. Steadily have the gifts increased, until this year they came within \$4,995.86 of the entire budget. Shall we be satisfied with anything less than the whole budget this new year?

IN DEBT WITHOUT A DEFICIT

Of the money received by our treasurer the past year, \$84,514.21 was received during March, and a large part of the remainder since December. Hence, to carry on the work and pay the salaries of missionaries and teachers from April to December, the board was obliged to borrow \$46,000. The interest on this amount would support two trained workers and a native assistant in Mexico, Cuba or Porto Rico for a whole year. This kind of business is neither scientific nor Christian. But the alternative was to allow the missionaries to wait for their salaries. This the Board would not and could not do.

We read in *Missions* for April that the Finance Committee of the Northern Baptist Convention has notified all of our

Societies that borrowing money to carry on the work is not right and other means must be found. Our treasurer must immediately pay back our loan, and we find ourselves with a small bank account to meet the demands of the coming weeks. This has been our problem for years, and we should be glad that some power has arisen to say, "Hold! enough!"

BACK TO THE SOURCE

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." We have sought for a painless method of giving and getting money for many years, but again and again we return to the New Testament for the best method. If we should try this method, our treasury would never be empty. Every woman making a weekly offering will mean that an offering can be sent to headquarters every quarter from the circles. Surely we shall enjoy our summer vacation much more if we pay at least a quarter of our pledge before July. Shall we pay the grocer and milliner, and let our Master wait? We can make no better advance step in the new year than in this matter of giving. The New York City Branch, the Chicago Baptist Mission Union, and many others, have determined to work at this seriously. It can be successful only as each woman does her share.

OUR AIM AND IDEAL

Let our aim for this year be a weekly offering from every woman to her circle, and a quarterly payment from every circle to headquarters; and let our ideal be that which would make for the greatest efficiency, quarterly payments in advance.

Hartshorn Memorial College

BY FINETTE JEWETT

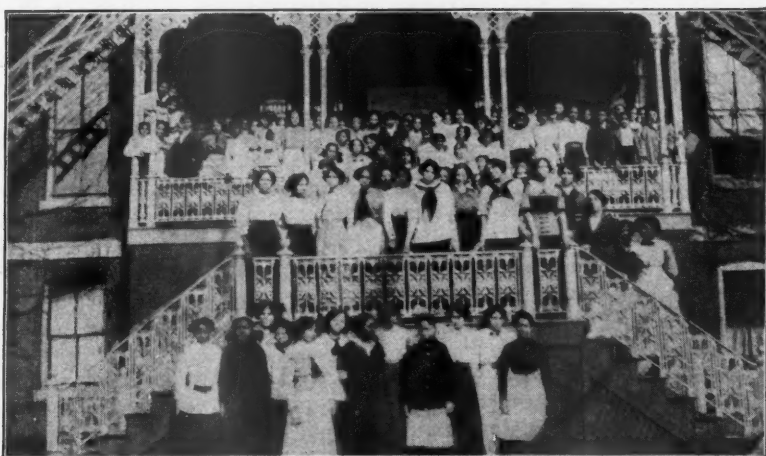
A friend presented Hartshorn with a Victrola. The girls from different halls borrow it, carrying lights and rugs into the halls, and enjoy it keenly, though the number of records thus far is limited.

The most important event of the year has been the change in administration. Dr. Tefft, the devoted president of the school since its founding twenty-nine years ago, and his daughter, have laid down the burdens and are making their home in Providence, Rhode Island, enjoying, we hope, the memories of "The Trail of the Friendly Years" that are gone.

The Old Manse, within recent years used chiefly as a laundry, no longer hears the sounds of scores of flatirons at work, or the

methods and simple manual work. We trust that Dr. Rigler's plans for a practise school may be fulfilled.

One of the girls who graduated last year writes of her pride in her school of 60 pupils, and of her superintendent's commendation of her work. "Every Friday afternoon," she writes, "I give my children a lesson in morals." She speaks with pride of teaching a boy to read who formerly was able only to count. Last June this young woman, who was one of our poorest students financially, was almost heartbroken when she learned of the sudden death of the man who had promised to pay her school expenses, for fourteen dollars lay between her and graduation, no student being allowed to go out without paying all her bills. After her years of self-denial to get an education, one year of which she had



A GROUP OF STUDENTS AT THE FRONT ENTRANCE OF HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA.

work of the tubs, but looks proudly up as in ante-bellum days, for pretty furnishings and soft rugs are on its floors and tasteful pictures on the walls. This is now a veritable manse, with a parson and his family as occupants — the residence of Dr. Rigler, president of Hartshorn, and his wife so well known in missionary circles in Rhode Island.

Our graduating class consists of 24 girls, many of whom will teach. I have tried to give them instruction in primary

stayed out to earn money, was she to come within a few days of receiving a diploma, and then not receive it! But in the moment of need a friend came to her aid unasked, and she graduated. With her first earnings she paid her debt, and now says she knows as never before how to "pass a kindness on."

When Miss Tefft laid down the presidency of the White Shield League, it was put upon me to carry it on. The league has studied such topics as "Ideals,"

"Self-control," "Bypaths to Impurity," and "Keeping a Promise." My Bible class, now studying Old Testament heroes

and heroines, were much delighted with some pictures sent by Miss Warburton, a former teacher.



FACULTY, HARTSHORN MEMORIAL COLLEGE

Shaw University

BY CHARLOTTE MURRAY, DEAN OF WOMEN STUDENTS

Many of the graduates of Shaw are teaching in the public schools of Raleigh. In one of these schools the mothers of the children meet with the teachers once a month. Someone is invited to speak to them on a practical subject with a general discussion following. They are studying the needs of the children and how best to help them in home and school. I have been invited to speak to them several times and have been greatly interested in their questions and answers. Our domestic science teacher, one of our graduates, is most efficient, and has a class of mothers who meet in the domestic science room once a week to study home-making as well as cooking.

In addition to the regular Bible work required of all students, we have this year two classes in Sunday school teacher training. Students in these classes will be more helpful in their home churches and Sunday schools.

The Sunday and Thursday night prayer meetings have been especially good all through the year. Some of the students with a teacher go each Sunday to the hospital and hold services in the different wards.

They also visit and read to persons who cannot go to church. Some of the young men preach, teach or sing in various churches and Sunday schools of the city.

As the university comprises industrial, grammar, high school, college, music, theology, law, medicine, and pharmacy departments, and the hospital, our influence is far-reaching indeed. But the work is seriously handicapped for lack of means and workers, while the burdens the president and teachers have to carry are greater than they should be. We are much in need of a library, our present one consisting of only two rooms, 14 by 16, located in the men's dormitory. We have the promise of a building if we can secure \$15,000. We need about \$300 for tubs, ironing boards, stoves and other laundry equipment. We also need large gifts for the hospital.



A Hopeful Message from Kodiak

BY L. FRIEDERIKE ERGENZINGER

The girls still talk of the falling of the ashes when we watched the flames go up from the burning wireless station. The hours were dark, yet brightened by faith. The Bibles were ever held ready to be taken along.

Wood Island is now a big ash heap. One woman told me that in the middle of the night wet ashes were blown up through the floor. The natives sleep on the floor. The spruce trees send their burden of ashes on the wings of the wind until it becomes a cloud. The ashes shift down hill. A ditch around wells will not keep them out. After each rain the wells have to be cleaned again. The cattle walk half across the lake on ashes to get water, and our drinking water lake clouds up with every rain. The girls had two sieges of sickness either from food or water. The good people who sent apples will never know how much they helped our children. Rubber boots were greatly needed, as the ashes prevent the water from sinking into the ground. I took the children to school one day and could not have gotten back through the water and ice without the help of one of our boys.

The Sunday services are held regularly, with a sermon in the morning and stories from missionary lives at night. Wednesday nights the girls have to find texts for a special topic. Sunday school lessons are always studied and golden texts learned. The Bible is read at the mission every night and morning, a hymn sung and prayer offered. The children say grace in concert at meals. Every night before the girls go to bed we spend a little time in talking over the events of the day, and then always have prayers.

We try to have the home atmosphere around the girls. Each birthday is remembered with a party. Nancy bemoaned the fact that she did not have a birthday, so a clever girl in Detroit asked her to have a birthday with her. Our girls have learned native basketry, mocasin-making and the native way of making rugs. They have also learned to lead their own Junior meetings and make up programs. They have a love for fixing up things, and cover all the available wall space with pictures. You would recognize some you sent.

Going on the rescue steamer was a great event, and we were very tired when we dragged home through the thick ashes, though we were glad to get home. But after the girls were rested and faced the situation they were disappointed and

would have liked to go away. But the blessings outweigh the discouragements. The girls have all been good friends to me, and the deeds of kindness shown are many. They are learning to pray and often ask, "Did you sleep well last night? We prayed for you."

The children have good food. Some of you who have helped support this work would be glad to see the contented smiling faces around our table.



Tidings from Workers Among American Populations

AT SHERIDAN, WYOMING

This year has been a busy one. The time has been spent in Sheridan and the mining camps. The work has prospered, and we have seen souls saved to become earnest workers. Many others are interested and we feel they will soon decide for Christ. The primary department is doing nicely, so well that I need five additional helpers. At Monarch our work is doing well notwithstanding the indifference on the part of the people, the Catholic element and the priests, and the lack of work which has recently compelled people to seek other positions and a number to go away.

At New Acme where we have a service every other Wednesday evening, the work is very encouraging. The children in the country are the most faithful, coming through blizzards and mud. We use the graded lessons, and the children are deeply interested. During our recent meetings, which were attended by a great many men from the nearby camps, one of my pupils united with the Sheridan church.

Our church can easily be made the center of Baptist work in this part of Wyoming. One of the other camps is asking for a Sunday school superintendent from our church, and a public school trustee asked me if I could take charge of three Sunday schools this summer in his district. I wish I could, but the distances in this state mean difficulties, rivers to ford and other dangers to encounter, but we are glad to know that the influence of our church is being felt for miles, and it may be that we can find someone for each of these four schools. The

work is large, and we are trying in various ways to win souls and spread the gospel by Christlike living.

ANNA M. HUGHES.

AT SEATTLE, WASHINGTON

I have labored during the past year in Raymond, Chehalis, Centralia, Seattle, Olympia and have begun work in Bremerton. My work has been largely training workers, and introducing more effective Sunday school methods. Pupils have been brought into the schools, and workers enlisted. In every instance both the enrolment and average attendance have increased during the time spent on the field, and reports from these fields later have shown that the work has been permanent. Real educational work in the Sunday school has been promoted.

One young ladies' class having an organization called the "Five W's," with the motto, "We will work, won't we," saw the need of a church choir, and said, "We will sing for a month, at least." The last I heard they were still singing. This is only one of their helpful activities. Three of the class have recently accepted Christ as their personal Saviour, and have united with the church. One young men's class provided a happy Christmas for several poor and needy families in the town.

FANNIE I. ALLEN.

AT DENVER, COLORADO

The first of April last year marked the beginning of my work in the Bethany Mission of Denver. The situation there was indeed a hard one, and it was for this field especially that I was called back to Denver from the state work.

Our first effort was to reorganize the Sunday school which had been closed for nearly a year. It was my work to make a house to house canvass of the neighborhood surrounding the church, telling of the new mission and securing children for the school. In this way we secured an enrolment of over forty, with an average attendance of from thirty-five to forty. With persistent effort and prayer the Sunday school continues to grow.

In the Sunday school I taught the girls' class for several months, and later on was

asked to take charge of the primary and beginners' department. This has grown until it has been found necessary to divide the department. On Easter Sunday the beginners numbered twenty-six, the attendance of the whole school being seventy-six.

In addition to the regular work at this one point during the year, I have done the calling for four other missions and new churches. Much of this has been house to house visitation and calling in connection with their Sunday schools. The places served in this way have been Englewood, Washington Park, Barnum and the new Colfax Avenue Church.

For about two months last summer I taught a class in the morning at the Englewood Sunday school, and for the last six months have been conducting the primary department in the Barnum Sunday school. Here we now have a class that numbers twenty-two boys and girls.

CLARA J. FLINT.



"A Work of Faith and Labor of Love."

This past year has been one of healthy progress. All our old work has been strengthened and new work has been started. One thing for which we are profoundly grateful is the fine corps of volunteer workers. I cannot find words to express my appreciation of the willing, joyful service that has been given. It has made the work, in spite of discouragements, one continual pleasure.

I would like to speak in detail of the men's social hour. We meet at 6.30 Sunday afternoon, and for three quarters of an hour the men, our choir, composed entirely of Bowery men, practise the songs for the evening service. And such singing! One would have to go far to hear its equal. After this we serve sandwiches and coffee, making the hour as homelike as possible. This is much appreciated by the men. After the social hour they come up to our evening preaching service. The remarkable thing is that we have been having more men at the service than at the social hour. I wish I could take time to tell of some of the wonderful conversions, for God

has been graciously blessing the efforts put forth in His name.

This last year I have conducted 41 sessions of the primary department, with aggregate attendance of 982; 34 sessions of Jewish industrial school, with aggregate attendance of 941; 34 sessions of mothers' meetings, with attendance of 985; 26 sessions of girls' gymnasium class, with attendance of 374. I have also attended and assisted in 15 children's meetings, made 382 calls, attended 282 other meetings, made 219 business calls, given out hundreds of garments, and taught six weeks in the summer vacation school. I have also addressed a number of missionary meetings and written innumerable cards and letters.

One class we have just recently started, of which I have not yet spoken, is a class for our working girls. We have them come right from work, and serve supper, after which we have a basket-ball game. We have an average attendance of about twelve. It is certainly a happy time for the girls. We are hoping to start a mission circle here.

BELLE CHISAKOFKY.

Among the French of Taunton, Mass.

My house to house visitations are always a pleasure to me, especially when I have the privilege of reading God's word to people and leading them to know Him as a personal Saviour. Through the assistance of friends here and in Hudson, Wisconsin, a number of poor families have been provided with clothing and shoes. For the Christmas presents sent to my industrial school, I am deeply indebted to the same good friends of Hudson, as well as to the Alton, Illinois, Baptist Sunday school and B. Y. P. U., and to Miss Fairbank's class of women, who dressed over fifty dolls and sent other things to the boys.

Then I have been so thankful for the seven regular helpers in the school this year, three young ladies, one young man and three women, all of whom had to sacrifice other things to come; but the school has been better because of their faithfulness.

Of the nearly 200 children enrolled during the year, many have learned scripture verses, and listened attentively to the Bible lessons. The W. C. T. U. sent a



THREE LITTLE JEWISH SISTERS, NEW YORK

speaker two or three times to give us a temperance talk, and at one meeting 46 signed the pledge. We shall give a short temperance talk each week besides the Bible lesson.

The girls' Sunshine Club continues to meet with me one evening each week, and the girls have done splendid work in their sewing and embroidering, also in cooking. A visitor the other night was surprised to see how they wanted to sing hymn after hymn. She said, "I did not suppose these Catholic girls would sing our hymns." They do not, however, so readily read the New Testament, although they are generally interested in the talks I give them, or if I read to them.

My Sunday school class of boys meets once a week for a social hour. They are now making a book with a short sketch of the life of David Livingstone. One of the mothers said the other day, "I have heard more about David Livingstone lately than in all my life before."

BERTHA A. NICOLET.



Our Italian Interests in Trenton, New Jersey

Last June when I arrived in Trenton and saw conditions, the outlook was not encouraging, but now after ten months' work, things and people somehow look different. I have held the various meetings regularly, and generally speaking the boys and girls have been interested and interesting.

Our Sunday school at present is in a good condition. When the school was first organized, a policeman was often called in, but now we are glad to say that we have no trouble whatever. The children love to sing, and we have tried to teach them bright, cheery songs. We have recently been showing them pictures by lantern, bearing as nearly as possible on the lesson story, and they enjoy this very much.

The children's meetings are a new feature with the boys and girls, and have been fairly well attended. The star system in marking attendance has been used with good results. Talks illustrated with objects and blackboard have been the main features.

The sewing school is a source of joy and pride. Some of the girls do beautiful

work with their needles, and even the teachers are surprised at the progress made. Girls of twelve and thirteen can sew and embroider with the utmost ease. They answer questions when asked about the different Bible stories we tell them, and surprise us by their quickness. We also have a kindergarten department in this school, where the little folks are taught to make scrap books and paper chains, and other things in which children delight.

The Young Women's Class is a source of much thought and prayer. We have some bright girls from fifteen to twenty-one years in this class. They do nice work also on their garments. The attendance has not been very good recently — probably because of the influence of the priests.

In my calling I have been impressed with the cordiality of the people. They have never failed to greet me kindly, and that is encouraging at least. They listen attentively to religious conversation, and often respond to questions. Ten of the men have professed conversion recently and others are coming. The attendance at our Italian services is very good.

LOUISE F. HARNER.



A Score of Years in Milwaukee

It was twenty years ago last October that I began working here in Milwaukee under the W. A. B. H. M. Society. The work increases from year to year as the church membership grows larger, and needs personal visitation. The strangers come to us from over the sea, especially from Russia and Hungary, seeking a church home. We are glad that we can extend the right hand of fellowship to them. It takes much personal work on the part of the missionary, for they all seem like children when they come here. Indeed, they are children of the great Father and it is my duty to help my sisters and brothers in Christ. The missionary has to take them to doctors and dispensaries, to buy clothes and help rent houses, to find places in factories or families, and to advise and help in many ways, often praying with the sorrowful and leading sin-sick ones to Jesus.

The church has not only increased in

numbers, but in spiritual life also. Especially are we thankful that God has called three of our young men into the ministry. Two of them went to our Rochester Theological Seminary last fall, and the other one entered the year before. One of them I had had in my primary department nineteen years ago. I am thankful that God used me to plant the seed in the childish hearts and minds, for many of the little ones I used to have in the primary department have grown up and accepted Christ as their Saviour, and are now serving Him.

We have had a mission Sunday school on the south side of Milwaukee for a number of years, in a little old building. Last spring we bought a property which had been a Norwegian Lutheran church. It is in a German settlement. We have had since September an increase in Sunday school and in October I opened a sewing school in that locality and have an attendance every Saturday of about sixty girls. The girls are very attentive and orderly. They come mostly from the homes of Lutheran parents and we are trying to win them for Christ. We want them to become earnest, active Christians. It will take hard work, many prayers, and perseverance to make the people feel the need of a personal Saviour. We hope that the church will be a bright and shining light on the south side of the city. The Women's and also the Young Girls' Societies have been visiting the county poor farm quite often during the year, and also the hospital. Many times I have had the opportunity to present Christ to those who are poor as to this world's goods and have no hope for the future.

One Wednesday evening in the autumn I went to prayer meeting as usual. I noticed there were more present than we were accustomed to having, but thought it was the fine weather which brought so many out. After a little while I learned that it meant a surprise for the missionary, who happened to have been just twenty years in Milwaukee. A lovely bouquet of twenty red carnations was given to me, with an envelope tied to it. It contained five gold pieces, amounting to fifty dollars. I appreciate the people's love and kindness and, above all, my Heavenly Father's

constant care and guidance. Twenty years have been passed in this city in His service, and He alone knows how many there are to follow. I am willing to serve still longer if He wills it so.

ANNA M. DINGEL.



Danger of Liberty to Chinese Women in California

Mrs. Amanda Egli, Oakland, California, calls attention to a great danger in the new freedom of the Chinese women. She says: "It is interesting yet pitiful to watch the



A CHINESE BELLE OF LOS ANGELES, CAL.

younger generation these days. They are not ashamed of being Chinese, yet they try so hard to be Americanized. The baggy trousers on the boys and the hobble skirts on the girls are very much in vogue. Often the two are seen side by side walking to and from school. Occasionally they are seen walking out in

the evening arm in arm, which was unheard of and considered a disgrace a few years ago."

"We are glad to see that the Chinese women and girls now have more freedom, but the great danger will be in their lack of judgment as to what is right and what is wrong. Unfortunately the Chinese usually live in the poorer parts of our cities and come in contact with a class of white

people whose existence we deprecate, and it is mostly this class that the Chinese imitate and look upon as an example of Christianity, for to them all Americans are Christians. With such influences surrounding them, we have much to work against and much to undo, but we have faith to believe that the Master will use our feeble efforts for great good if we abide His time."

BAPTIST MISSIONARY TRAINING SCHOOL

Our Baptist Missionary Training School

June days with their many allurements are upon us, and even devoted Training School students are feeling the irresistible call to the woods and fields. In spite of many lines of work that must be carried

wild flowers and beautiful green things, as the reception hall and the students' rooms bear evidence.

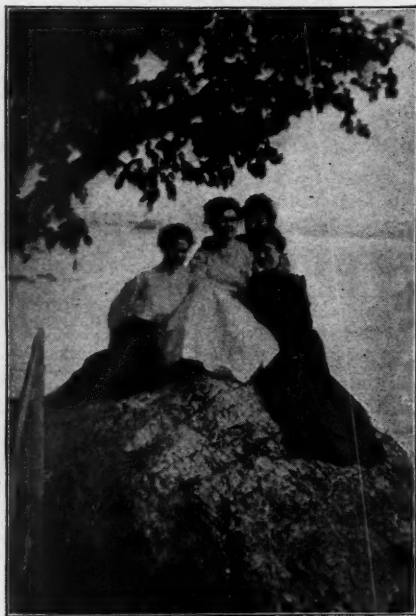
The seniors are ever an object of interest, and an eagerness prevails to know what the future is to be for these young women trained and equipped for definite service. "Where shall I be working this time next year?" is a very natural question for the members of the graduating class.

The baccalaureate sermon will be preached in the First Church, on Sunday, June 15, by Dr. J. W. DuPuy. Commencement will be held on Tuesday evening, June 17, in the First Church. Dr. Edgar Y. Mullins, President of the Southern Baptist Theological Seminary, will deliver the address.

Seventy-five of the students are training to act as stewards in "The World in Chicago." The class studying Korea numbers 24, that of Mormonism 23, and a group of 18 are deeply interested in the subject of the Mountaineers.

The general health of the student body is good, and now that the epidemics which prevailed for a short time in the foreign sections of the city have disappeared the young women have resumed their practical work.

Dr. Robert G. Boville, of the Vacation Bible Schools, spoke to the students of the helpfulness of these classes and the growth of the movement. Dr. G. A. Huntley, of Hanyang, Central China, gave an hour of intensely interesting instruction



A GROUP OF B. M. T. S. GIRLS AT CONFERENCE POINT, LAKE GENEVA

until the final examination, and the multiplicity of last things to be done, a few excursions have been made to the country, and hidden nooks have been explored for

recently, and Rev. A. F. Groesbeck, of Chaoyang, South China, testified to the power of the Holy Spirit in the transformation of character as he has witnessed it among the Chinese people with whom he labors.

✦

With the Graduates of the B. M. T. S.

CLASS OF 1909

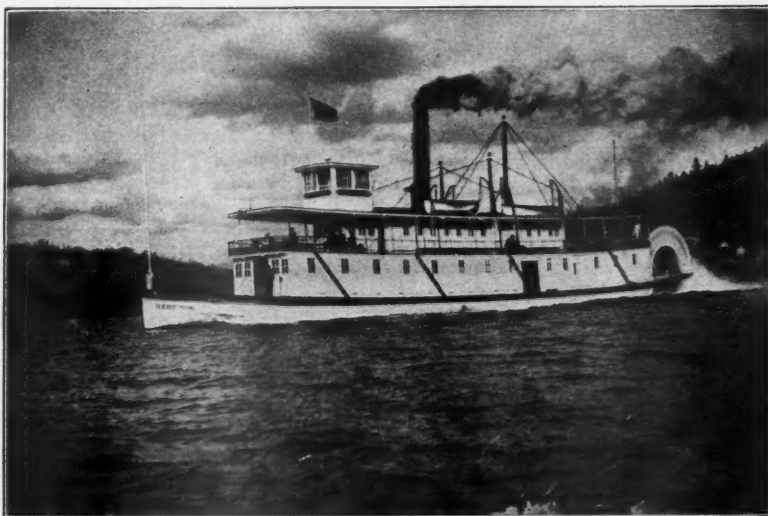
Dorothea De Long has a large field. She sends interesting although brief accounts of her trips on the steamer to visit the lake

CLASS 1910

Helen Streator, president of the class of 1910, will be graduated from Denison University in June with the degree of Ph.B.

A recent letter from Elena Lund, Jaro, P. I., who has been spending the winter in San Diego, California, conveys the good news of her improvement in health. She longs to be again actively at work.

Marie Groenig passed through Chicago on her return from Minnesota, where she had been called to attend the funeral of her mother. The sympathy of all at



THE STEAMER THAT TAKES MISS DE LONG TO HER APPOINTMENTS IN THE LUMBER CAMPS AND SILVER MINES, WHERE SHE OFFICIATES AS ORGANIST, SUNDAY SCHOOL SUPERINTENDENT AND PREACHER

towns in her district. Every faculty she possesses and the many lines of training included in her course as a student are brought into requisition in her work as a general missionary in the state of Washington.

Mrs. Lota Young Ing and family are now at Edgewater, New Jersey. Mr. Ing is giving illustrated lectures on the "Old and New China." Mr. and Mrs. Ing expect soon to be at work in China.

A report from Alice Morton reveals her joy in being among her little Chinese pupils again in our school in San Francisco.

headquarters is extended in this hour of bereavement.

Wedding bells are soon to ring in Puebla, Mexico. Señorita Ana Garza is to be married. Best wishes and hearty congratulations are in order. Maria Mendoza has been transferred to Puebla, where she will have charge of the kindergarten.

Three members of the class 1910 are in Denison at the present time. Helen Streator, Viola Hill, who has been in Porto Rico for two years, and Petrana Stamenova, who was assisting in the work with Slavs in Cleveland until recently.

Cecelia Johnson, who reached her home

in Chicago early in April from Burma, has successfully passed through an operation. She was a patient in the Presbyterian hospital.

Leith Rice, writing from her new field in Barre, Vermont, reports great satisfaction in her work among the Italians. Her health is improving, and although not strong enough to return to San Juan, she is very happy to be at work again and sees great possibilities in the situation.

CLASS OF 1912

Mary C. Nicholas writes from Palma Soriano, Cuba, of her gratification in being able to get hold of the work. She is rapidly learning the language, and has found a point of contact with the people whom she has grown to love.

Ethel L. Ryan and Elizabeth G. Glick, associated with Lillie E. Corwin, send descriptions from their fields among the

Piutes that reveal a hold upon the work that would scarcely be expected in so short a time.

Evelyn Bronelle has found her unique work as a missionary nurse extremely useful. She rejoices in her privilege of ministering to both soul and body, as she goes in and out of the homes of the poor and needy in New York City.

Mabel Salberg, as a general missionary in Montana, finds unlimited opportunities for usefulness. All that she learned in the Training School has been found helpful in her varied experiences.

Enid P. Johnson has spent a happy school year as instructor of the larger girls in the Chinese Baptist School in San Francisco.

Kone Konishi San, who has been ill in a hospital in Japan, is now improving in health. She remembers her B. M. T. S. sisters with love. Her address is Saitamura, Mito-gun, Kagawa-Ken, Japan.



Mission Study Outline

MORMONISM, THE ISLAM OF AMERICA

CHAPTER VI. MISSIONS AMONG THE MORMONS

This last chapter makes an exceedingly interesting study. A map of the United States will be helpful. Concentrate attention upon Utah. Get a general idea of the number of towns and villages and of the larger cities and their population. Put these figures upon the blackboard. This information may be gained from the census report.

From the Annual Report of the Northern Baptist Convention make another blackboard report of the number of churches, pastors and missionaries in the same territory. It will be interesting to get the same information from the other denominations in your town. These two exhibits will furnish material for a statement that may be termed *Needs of the Field*.

A second feature may be a well rendered presentation of that most telling leaflet, "Ten Reasons Why We Cannot Fellowship with the Mormon Church." Put the

headings of these ten points upon a large chart or upon another blackboard.

A third exhibit may be the list of difficulties in the way of Christian workers in Utah. Mr. Kinney gives valuable help in the text-book along this line.

A fourth feature may be made most telling by showing where our present work should be increased and enlarged. Avoid "glittering generalities." Be concrete. Get your facts from the board. You can make an extremely interesting program that might be termed "Facts and Figures."

Mrs. D. B. Wells suggests the preparation of three large placards:

- (1) Our Country — God's Country; All Kingdoms — His Kingdom.
- (2) Let Those Who Love Serve Those Who Lack.
- (3) Everybody for Some Other Body and God Bless Us All.

PROGRAM

SCRIPTURE READING: Ezekiel 34: 22-31.

BIBLE QUOTATION: Isa. 58: 1.

PRAYER: That God's great and precious promises may be fulfilled in our day and generation. That we may not shirk our full responsibility in helping to bring this to pass.

REVIEW QUESTIONS

1. What are some of the results of Mormon teachings?
2. What part has polygamy played in their religion and political history?
3. How has the government treated their continued rebellion?

ANALYSIS

1. Christian work in Utah.
2. Difficulties of work.
Mormon idea of Bible; new revelations; idea of heaven; organization of church; boycott of apostates; disloyal Christians; casual visitors; atheism.
3. Need of Christian citizens and education.
4. Work of Jews and Catholics.
5. Plans for future work.
6. Results of Gospel preaching and education.
7. Mormons united in politics.
8. The Gospel the only solution.

QUESTIONS

1. What percentage of communities in Utah have organized and sustained Christian work?
2. How does mission work in Utah differ from that in foreign countries?
3. How do the Mormon ideas of the Bible and of revelations hinder the work?
4. Why does their idea of heaven hinder their conversion?
5. How do they deal with apostates?
6. How may casual visitors and lukewarm Christians injure the work?
7. What is the danger when apostates first learn the truth?
8. What denomination first did mission work in Utah?
9. What have been the results of Christian efforts there?
10. What do you know of their school system, past and present?
11. What will be the results of education?
12. What is the attitude of foreign countries toward Mormon missionaries?
13. What is the political attitude of even lukewarm Mormons?
14. What is the only solution of the problem?



Prayer Calendar for June

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates:

- June 12. — Mrs. MARY FLOWERS, missionary among negroes, Nashville, Tenn. Miss HANNAH B. RITZMAN, missionary among Germans, New York City, N. Y. Miss HENRIETTA WRIGHT, missionary among mill and mining populations, Greenville, S. C.
- June 14. — Miss MABEL YOUNG, missionary teacher, El Cristo, Cuba. Miss SANDRA ERICKSON, missionary among Scandinavians, New York City, N. Y.
- June 17. — Miss CARRIE O. MILLSPAUGH, District Secretary for the Pacific Coast, Portland, Ore.
- June 18. — Miss FLORENCE BURNETT, worker among negroes, Nashville, Tenn.
- June 19. — Miss SUE O. HOWELL, general worker, Oklahoma City, Okla. Mrs. S. F. STEWART, general worker in Wisconsin.
- June 22. — Miss MAE JENKINS, missionary among Italians, Camden, N. J.
- June 25. — Miss MAY W. CURTIS, teacher in Mather School, Beaufort, S. C.
- June 29. — Miss S. E. STEIN, teacher, Fresno, Cal., Miss Jennie Jerf, Scandinavians, New York City, N. Y.
- July 8. — Miss EMMA CHRISTENSEN, missionary among Indians, Auberry, Cal. Miss EDNA ODEN, matron, Wyola Indian School, Wyola, Mont.



Society Directors

NEW STATE DIRECTORS

Pennsylvania (Eastern) — Mrs. L. M. Hainer, Ambler (Y. W. & Ch.).
Arizona — Mrs. A. B. Tomlinson, Yuma.

NEW DIRECTORS

Idaho — Central Association, Miss Pearl Lowry, Buhl.
Kansas — Kansas River Association, Mrs. J. P. Blackledge, Council Grove; Missouri River Association, Mrs. R. W. Ramsey, Atchison; Ninneseah Association, Mrs. Fred Peterson, Goddard.
Montana — Western Association, Mrs. C. B. Lebkicher, Missoula.
New York — Livingston Association (Y. W. & Ch.), Miss Ruth Sanford, Dansville; Monroe Association (Y. W. & Ch.), Mrs. Oscar K. Johnson, 29 Shepard St., Rochester; Yates Association (Y. W. & Ch.), Miss Mary I. Palmer, 537 Liberty St., Penn Yan.
Pennsylvania — Abington Association, Mrs. George Wilson, Scranton, Res.; Abington Association, Mrs. E. E. Wells, 1226 Mulberry St., Scranton; Central Association (Y. W. & Ch.), Miss Laura Baldrige, Hollidaysburg; Pittsburgh Association (Ch.), Miss Martha Coen, Homestead Park, Homestead.
Washington — Cowlitz Association, Mrs. Oren C. Wilson, South Bend.

NEW AUXILIARIES

New York — Mariner's Temple.
Wyoming — Lander; Lander (Y. W.).



Wants of Missionaries

INDIANS

Miss Maud Edwards, Lodge Grass, Mont. — Drawing paper.
Miss Mary A. Brown, Watonga, Okla. — Cut patchwork (not basted), picture rolls.
Miss Joan Saunders, Murrow Indian Orphanage (freight and express), Muskogee (P. O.), Bacone, Okla. — Table linen.

MILL AND MINING

Miss Melissa Perry, Box 213, Oak Hill, W. Va. — Reed and raffia.

NEGROES

Miss Ada C. Baytop, Hartshorn Memorial College, Richmond, Va. — Medicines and hospital supplies, sheets, pillowcases, nightgowns, towels, table linen, good books and magazines for library.
Miss Sarah A. Blocker, Florida Baptist Academy, Jacksonville, Fla. — Barrels of clothing, sheets, pillowcases, towels, sewing material.
Miss Kate E. Gale, Virginia Union University, Richmond, Va. — Rags for cleaning (pack in burlap bags and send by freight).
Miss Mattie E. Walker, Baton Rouge Academy, Baton Rouge, La. — Barrels of second hand clothing, gingham aprons for grown girls, patchwork with lining.
Miss Rosabel Rider, Hartshorn Memorial College, Richmond, Va. — Children's clothing.
Mrs. Cora E. Pettus, 709 S. 1st St., Clarksville, Tenn. — Clothing, shoes, material for sewing school.
Mrs. Belle C. Mebane, 814 London St., Portsmouth, Va. — Basted garments, clothing, shoes and bed linen.
Mrs. A. E. Read, Tidewater Institute, Cheriton, Va. — Clothing for boys and girls, sheets, pillowcases, towels, thread.
Mrs. Nellie Bishop, 11 E St., Chattanooga, Tenn. — Apron gingham, thread, small stamped pieces for girls beginning to do embroidery, Bibles, Sunday school papers.
Miss Alma Stanton, Americus Institute, Americus, Ga. — Screens, dish towels.
Mrs. Sarah Germany, 748 S. Roman St., New Orleans, La. — Children's clothing, shoes, clothing and bedding for needy families.
Mrs. A. J. Brown, Waters Normal Institute, Winton, N. C. — Dining room and kitchen towels, dishes, knives and forks.

PORTO RICANS

Miss Mary O. Lake, 3 Bertoli St., Ponce, P. R. — Colored raffia for Industrial school.

What the Training School Offers

In the class of 1913, fifteen nationalities are represented. Five are special students. Four returned for post-graduate study. An interesting feature of the regular course is the work conducted by Miss Edith M. Culver in Domestic Science. This is a systematic course, following the lines employed in Pratt Institute, of which Miss Culver is a graduate. There is not only cooking and sewing, but the various features of Sloyd, raffia, and kindred helpful and interesting items that form part of the training in the indispensable Industrial School. Five schools, demonstrating the instruction received, have been conducted in foreign sections of the city, under the supervision of Miss Culver.

Sunday School Pedagogy and Administration is directed by Miss Emily Mae Sedgwick, a graduate of Hartford School of Religious Pedagogy. Lesson Construction, Story Telling, Bible Exposition and Teacher Training are subjects that come under this department and engage the attention of the students. Opportunity to visit in the various Sunday schools of the city is afforded the pupils. The work of numerous specialists can thus be observed and suggestions followed if desirable.

Prospects for the school year of 1913-14 are excellent, and plans are being made that will strengthen the work in several departments.

Journal Hour, conducted by the principal, Mrs. A. E. Reynolds; personal work under the direction of a pastor who is an expert in reaching the unsaved; music, instrumental and vocal, are among the many valuable attractions the school offers to the young women seeking training for any line of Christian service.

Work in expression, as given by Miss Mary Blood, president of Columbian College, is an inspiration. The editorial secretary enjoyed the rare privilege of an hour in the class-room not long since, while Miss Blood was giving instruction in Bible reading. The fourth chapter of Isaiah was read by students in turn. The emphasis, inflection, the spiritual and intellectual interpretation of the sublime passages, gave a new conception of the tenderness of the Great Shepherd, the majesty of Jehovah, and the grandeur and beauty of

the prophet's thought. Perhaps no line of work in the school enables the future missionary to reach the human heart more effectually with the message of the Book than this work of Miss Blood.

Space forbids a further description of the advantages a course in the Training School will give an earnest student. To advance the already high standard and meet the demands of the hour in preparing young women for future Christian activity is the aim and purpose of Principal, Educational Committee, and the Board of the Woman's American Baptist Home Mission Society.

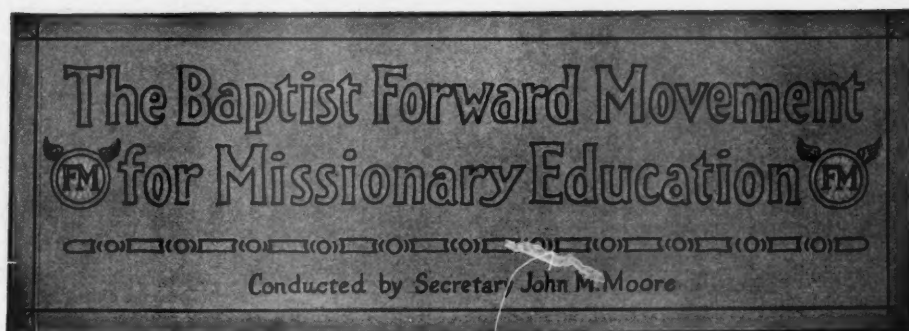
The faculty has suffered the loss of an efficient member by the death of Miss Margaret D. Yuill. She was a graduate of the Training School (1889). After graduation she did general work for the society for a time, but later studied expression and extemporaneous speaking and was employed as a teacher in the college. She suffered a severe shock in the death of her devoted friend, Miss Julia Austin. This was followed by other unfavorable symptoms, and she spent last summer in a sanitarium, returning to the college in the early autumn and resuming her duties. An acute illness prostrated her, and upon medical advice an operation was performed, from which she never rallied.

Her gentle, womanly character and warm personal interest in the individual student won the affection of all who came under her instruction. She will be greatly missed.



The Christian Census of the United States for 1912

According to Dr. H. K. Carroll, of New York, the church statistician, Christians of all names numbered 36,657,537 in 1912, or an increase of 579,852 over the previous year. Of these nearly 24,000,000 are in Protestant churches, the Methodists leading with 7,000,000, the Baptists second with 5,894,000, the Lutherans third with over 2,200,000. The Presbyterians have 1,981,000, the Disciples 1,340,000, the Episcopalians 970,000 and the Congregationalists 742,000. The growth in missionary spirit and giving has kept pace with that in numbers.



Department of Missionary Education

SUCCEEDING THE BAPTIST FORWARD MOVEMENT FOR MISSIONARY EDUCATION

THE boards of the six General and Women's Societies have just taken important action concerning their joint agency for the promotion of missionary education. They have given it a new name, have authorized a new location, and have accorded it new functions.

THE NEW NAME

The desire for a change of name has long been felt and expressed. At the same time the committee was reluctant to give up the now well-known name, Forward Movement. In favor of the change, however, was this important fact, that the old name did not with sufficient accuracy define the functions of this joint educational department of the societies. By many people it was thought of as "another movement," and by some as "an outside movement."

From the first it has been simply a joint department through which all of the Societies could, with greater economy and efficiency, work together along educational lines for the making of missionary churches. The change of name is therefore made in order that this may be perfectly clear to all. It is the Department of Missionary Education of the Cooperating Societies of the Northern Baptist Convention.

THE NEW LOCATION

The question of a more central location

for the office of this department has been annually considered since the beginning of the work six years ago. There were good reasons for remaining in Boston, but it has gradually become clear that New York is the logical place for the office of a joint enterprise of this sort, which has its relationships not only to Baptist Missionary Societies located in Philadelphia and Chicago, as well as New York and Boston, but also to great interdenominational missionary organizations and to the boards of other denominations with their headquarters in the national metropolis. The address of the Department will be 23 East 26th Street after July 1.

THE NEW FUNCTIONS

As long back as 1902 a plea was made in St. Paul at the "anniversaries" by the secretary of the Wisconsin Baptist Convention for one central bureau of missionary literature. We have been gradually approaching the ideal for which he then pleaded. It has at last seemed advisable to blot out the imaginary line between educational and general missionary literature and simplify the process of securing it. The societies will still maintain their literature departments, but it will be possible for any church to secure through the Department of Missionary Education anything published by any of the Societies. This announcement is sure to be received with satisfaction by those who have hitherto been obliged to write to several different places to secure the supplies needed for an all-round missionary campaign.

Department of Missionary Education

John M. Moore, Secretary

23 E. 26th Street, New York City (after July 1)



A Word of Appreciation

BY MRS. ANDREW MAC LEISH

"God sends his teachers unto every age,
To every clime, and every race of men."

—JAMES RUSSELL LOWELL.

Looking back over the year of work just closed, our hearts are filled with thankfulness to God for the way in which He has led us as a Society. We faced the year with a debt of \$24,000. We close it with a fine year's work done and paid for on the foreign field, a better and stronger organization at home, and the debt reduced to \$4,000. Truly we have reason to thank God and take courage. We reverently acknowledge our obligation to Him, and in this short message, I wish also to voice the Board's appreciation of the faithfulness and devotion of those whom God has used as His human agents.

First, the officers at the Rooms. Miss Adkins has shown good generalship in the conduct of the Foreign work, and all of our missionaries must have had their hearts warmed and their courage strengthened by her wise sympathy and understanding. Miss Batty and Miss MacLaurin, working in the office and out on the field, have developed a better organization of the home forces, have secured the cooperation of many new, strong workers, and in spite of some enlargement in field work have reduced the regular Home expenses of the year a little below what they were last year. Miss Burr has conducted the Treasurer's work with skill and accuracy. She has lived through another March with its receipts of \$43,863.63, preferring to handle it all without outside help; but it meant

many working days of fifteen and sixteen hours. We could obviate all this by sending our money quarterly. Miss Morrow has helped greatly in her conduct of the literature, and the general helpers and stenographers all have given of their best.

And what can I say for the state officers? It would be hard to find a finer body of women. Never are they discouraged, never are the difficulties too great nor the load too heavy. They have not only the gratitude but also the admiration of their Board.

Under them are the faithful Associational officers, just as true and just as faithful in their places, and below them lies the foundation of the whole superstructure, the women of the circles, who constitute this great Society, and whose the work is. God knows each one, and appreciates every sacrifice of time, strength and money that has this year been made for Him.

I asked you, a few months ago, to make this, the last year of the old organization, the best year the Society had ever known, and you have done it. God bless you all.

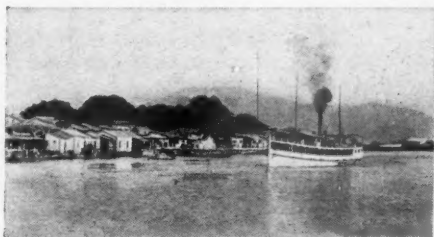
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Medical Missions the Entering Wedge

How often do we hear the question, "Why send Western medical methods to the Orient when the Orient has for ages been caring for its own sick?" Such a question is apt to suggest a lack of knowledge of existing conditions. It must be borne in mind that all through the Eastern countries, where our missionary physicians are endeavoring to serve, medicine and surgery have not been put

on a professional basis. Medical knowledge has made absolutely no progress in any heathen country for centuries. *Any one may practise medicine!* In China, for instance, if a man is unsuccessful in business or has failed in the literary examinations, he hangs out his sign and becomes a so-called practising physician. No training is required, except the committing to memory of some 300 points in the body where skewers may be driven *safely*—a most frightful and unscientific outrage. The horrible butcheries practised upon the people by such doctors as these go to prove conclusively that Medical Missions are not only justifiable but *essential* to the advancement of Christianity.

We are our brother's keeper at least in so far as health is concerned. In view of this fact, with our great advance in medical science, we are not giving evidence of a true Christian spirit unless we send medical aid to the suffering ones beyond the seas. Our scientific advancement no longer permits us to believe that disease is the result of sin on the part of preceding generations. We can no longer feel that because "the fathers have eaten sour grapes, the children's teeth are set on edge." No more can we believe that



A CHINESE RIVER STEAMER. AT THE EXTREME RIGHT IS OUR PAU THAI MISSION

exorcism plays any part in the medical world. Demonology is the basis of the oriental practitioner. To him much of the sickness is caused by the indwelling of demons. The horrible practises to which he resorts to rid the patient of the supposed evil spirit is beyond the ken of the occidental. The superstition of ages must be removed. Further, the natives must be taught by laws of

sanitation to do away with the dreadful filth which really causes such a prevalence of disease. Again they must realize that harsh treatment causes greater illness and that "beating" will never drive out the "demon," disease. Nothing but loving, gentle care and scientific treatment can do that. Such can our medical



CHINESE FRIENDS FAVORABLE TO CHRISTIANITY BUT NOT YET PROFESSORS OF "THE WAY"

missionaries give them. If medical missions accomplished no more than this they would be justifiable. But they go a long step farther. They are one of the greatest spiritualizing agencies of the age.

As the triangular wedge is a boon to the woodchopper, so medical missions is a boon to the missionary and the entering wedge for Christianity. Through the physician the gospel is carried to those who would not hear in any other way. Doors closed against the missionary have been gladly opened to the doctor. Especially is this true of the woman physician. She can reach the most needy cases, the very ones most inaccessible to other missionaries of either sex.

There is nothing which makes for a common cause more than illness. When the sick contrast the treatment of our physicians with the cruel and barbarous practises of the native doctors, they naturally begin to wonder as to the cause of this kindness on the part of entire strangers. That one should have any particular regard for the welfare of his neighbor is unintelligible to the oriental mind. When the medical missionary can show them that his interest in them comes from the fountain head of life, Jesus



HOME OF DR. BACON AND MISS WITHERS

Christ, working in him, they are eager to know more of a God who inspires His followers with such fellow feeling.

No patient receives treatment from our missionary doctors without hearing of Jesus Christ, and in almost every case the cured patient becomes a loyal follower. Returning to his home, he is often the means of bringing many others to the Truth. Not only have individuals been approached, but homes have been entered, districts prepared, and whole countries made receptive to the gospel by the labors of missionary physicians.

M. W. HESS.



A Chinese Medical Association

BY DR. ANNA K. SCOTT

A medical association, composed of all mission hospital graduates for the past twenty years, has been formed here with Swatow as headquarters and Dr. Lyall as President. There are more than 100 members, all holding a certificate (not diploma) from the hospital from which they graduated. The course of study is the same I adopted years ago, and all of the young men and women graduates here hold this certificate and are members of this Chinese Medical Association. The present class will be prepared to enter into membership after a four years' course.

None of these hospital graduates are M.D.'s, but I hope that some of them will in time have the money to go to one of the recognized medical colleges. After five

years of study there they may obtain a diploma.



An Opinion of a Nurse at Kityang

It seems that if we are ever to bring this work to the front for the Master, we



MISS WITHERS AND SOME OF HER "INTERESTS"

must make the most of present opportunity. Women are ready for the blessed

news now. I have been surprised at this, for I thought after the war they might fall back at once into a "don't care" state of mind. But the Bible women tell me that now is the accepted time. Some one has said, "We should hit the nail on the head while the nail is there to hit."

LUCIELE WITHERS.



Our Hospital Work

Pictures of the Josephine Bixby Memorial Hospital at Kityang and of the Woman's Hospital at Huchow appeared in March MISSIONS. In January, we published a picture of the Mission Compound at Swatow, showing the group of hospitals. These three comprise the hospitals supported by the Woman's Baptist Foreign Missionary Society of the West.

The first buildings to be used for medical work were erected in Swatow in 1882. These accommodated but twenty patients.

Dr. Anna K. Scott, now seventy-five years old, and still carrying on the work most efficiently, has been in Swatow since 1889. Her granddaughter, Dr. Mildred Scott, hopes to sail for this field in September. She will be invaluable in assisting her grandmother.

At the present time there are two buildings, each three stories high, one for men and one for women, besides two dispensaries. The report from Swatow for 1912 gives the total number of treatments in the women's department as 10,268. Among the men patients last year, 107 opium smokers sought to be cured. Dr. Scott tells us that opium smokers who become Christians while under treatment have kept free from the dreadful habit.

The training of medical students is an important part of the work here. Students are given a four years' course of study and three years of practical work. After graduating, some of them remain at the hospital as assistants, while others go to cities throughout the Chinese republic as medical missionaries. Dr. Scott's Chinese nurses are so capable and efficient that she is able to superintend both hospitals, leaving much of the immediate work to her assistants. At present there

are five graduate nurses and nine student helpers.

In all her professional work the strong undercurrent of evangelism is always apparent. She writes, "China is most



GRANDDAUGHTER OF THE HEAD TEACHER AT THE
SWATOW WOMAN'S BIBLE SCHOOL

thoroughly interested in Western science and wants the best of everything. She needs many European and American leaders and teachers in every line of investigation. Most of all she sorely needs *more missionaries* to teach the principles of daily Christian living; the true way of salvation."

In addition to the work Dr. Scott has done at Swatow, it was she who built the

first hospital at Kityang. The original building has long since been outgrown and to-day there stands in Kityang a hospital for women and children that is a worthy memorial to the one whose name it bears. Dr. Bixby's eleven years of service in Kityang were years of tireless labor in which she was "eyes to the blind, feet to the lame, and a messenger of life to the dead in sin."

Dr. Edythe Bacon and Miss Luciele Withers, her most efficient nurse, are forging ahead in their work at Kityang with a zeal proportionate to their great faith. One of the practical things being done is the establishment of a nurses' training class. In the near future this means teachers to assist Dr. Bacon and Miss Withers in training the Chinese people in matters of health. To enter the training class a young woman must be a graduate of the Girls' School or the Woman's School at Swatow. This insures a high standard of efficiency among the students.

The new hospital at Huchow is the wing to the main building, which will be built later. The latter will be for men.

Now, however, the task of furnishing the wing which will be used for women's work confronts us. There stands the building complete — except the equipment. Miss Anna Martin, an excellent trained nurse, is on the field ready and eager to begin the work but handicapped sadly for want of *equipment* and the need of a *woman physician*. She is able to do a little medical work with the aid of a native assistant, but she herself has said, "When I think of how badly a woman physician is needed here, it is a great cross to feel that I am not authorized to practise." (See March MISSIONS, p. 237.)

The need of a woman physician in this field is urgent. The Board is doing its best to find one who will take up the work, but the candidate is missing. In view of the extremity of the case, is there not some one qualified, who will feel the call to serve in Huchow? The building is there and a wonderful harvest of opportunities is awaiting the doctor who will volunteer. Certainly this urgent call cannot go unheeded.

The Distribution of Trained Physicians

One-ninth of the population of the earth has 156,000 physicians. Eight-ninths of the population have but 700 physicians. Think what this means. In the United States and Great Britain there is one doctor to every 625 of the inhabitants. In non-Christian lands there is but one trained doctor to treat the diseases of one and a half million people. If one can conceive of New York City with but three doctors, or of Chicago with but two, a clearer conception may be formed of conditions as they exist in the Orient. Consider the following figures:

Africa has 135,000,000 inhabitants and seventy-five medical missionaries.

India has 300,000,000 inhabitants and two hundred medical missionaries.

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and fifteen medical missionaries.

Turkey has 22,000,000 inhabitants and thirty-eight medical missionaries.

Persia has 9,000,000 inhabitants and eleven medical missionaries.

Burma has 7,500,000 inhabitants and nine medical missionaries.

India alone contains 66,300 lunatics, 153,000 deaf and dumb, 354,000 blind, and 400,000 lepers.

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A Call to Service

Wanted: three missionaries in Burma. A want ad generally brings more applicants than can be considered, but where the need for service is on the mission field, the call is often passed by unheeded.

Miss Good, who has been assisting at Moulmein, has left the field. She came as a tourist, was interested in the work, saw the need of assistance and decided to give her services for a short time. Her stay lengthened into four years. We have tried to persuade her to accept an appointment in one of three places, — Moulmein, Tharrawaddi or Shwegyin. But she felt she must return home. We cannot but believe that there is some one to whom the call of service will come in sufficient strength to lead her to volunteer for one of these mission stations.

OUR MISSIONARY MAIL BAG

A Gift that Made a Chinese Woman Happy

Just outside our compound in front of the Girls' Boarding School a middle-aged man and his wife live. The house stands by itself, with a garden on one side and a well nearby. Everything is neat, tidy and clean. This man and his wife went to foreign parts years ago and made a competency growing pineapples in Singapore and are now living on the interest of their money. In front of the door, on the cement walk, we never find any pieces of sugarcane with the juice all sucked out and thrown away by the children, for there are no children in this tidy home. The husband tends the garden, buys the rice and does most of the cooking so his wife, A I Che, can go to the Woman's Bible Training School.

About three weeks ago she came to me and said she wanted to say something to me but was too ashamed to say it. I told her to tell me what was in her heart, that I wanted the women always to feel free to come and tell me anything that was troubling them. But she said, "You will laugh at me and I am too ashamed to tell." I urged her to tell me, assuring her that I wanted the women always to come to me with anything they wanted me to know. Gaining in confidence and in the assurance of my sympathy and love, she told me her heart's secret and said, "Years ago when Mrs. Partridge gave dolls to the girls, I wanted one but did not dare to ask for it. Again when Miss Traver gave dolls to the children I still wanted a doll, but was too ashamed to say how my heart longed for one. Now I know the time is coming when you will be giving dolls and other things to the girls and women; I have thought about it and have decided there is no other way but to put my shame aside and come to you and ask for a doll. Everybody else who lives here has children or grandchildren who sooner or later will have a doll given to them, and they will have one in the home. My old man and I have neither child nor grandchild, and unless I ask for

a doll we will never have one." I smiled and said that dolls were for little folks. "I know they are for children but when people grow old without ever having a doll, they want one just the same when they are old. I have wanted one for years and as the years go by the longing in my heart does not grow less."

For various reasons the gifts were not given at Christmas this year, but were kept until Chinese New Year. Each woman received one colored-headed pin, one safety pin, one hairpin, one slate pencil, one lead pencil with a rubber on it, a bar of fragrant soap, and their choice of a skein of yarn or a towel. Each time as we passed the things to the women some one would say we had forgotten A I Che. The first time one teacher told us, the second time another teacher said, "A I Che has none," and so it went on until the fourth time and they certainly were puzzled. After the others had received their gifts, I said we had one pupil whose years were fewer than the others so we had prepared a different gift for her, and handed her a beautiful large doll. It could open and shut its eyes. The neck was not stiff, and it could move its head from side to side "like a real baby." Its arms and legs could move and it was dressed in pretty clothes. When A I Che took off the wrappings she looked at that doll with a face beaming with joy and happiness and said, "A doll, a doll, just what I wanted." She hugged and kissed it, then hugged it again and again. The women crowded around her and there was a general scramble to get hold of it, all talking at once and each one wanting to hold it. No one had it long for A I Che was after it, and when she recovered it she hugged it and kissed it again, looked at it a minute and said, "It is mine and I love it." All her woman's mother heart went out in love to that doll. She is fifty-six years old and her lonely heart is made glad because a little girl in Ohio gave her own loved dolly to be sent to China.

Swatow, China.

MELVINA SOLLMAN.

Camp Experiences

Two Bible women helpers, Humitra and Mary, are with me. We are a jolly trio out on business for our King. If you were here, you would enjoy Humitra's laugh. She is never so happy as when doing evangelistic work. She and Mary have just visited five houses and in each case were cordially received and invited to come again. The fact that the villagers listen well is encouraging, but when they say, "Why do you tell us once and not come again?" we realize how much we need Bible women to visit in our villages.

In a large Hindu village recently visited Humitra met an old acquaintance — one who remembered our former visit six years ago. She was presented with a



HUMITRA AND MARY

big fat hen in appreciation of her return.

In another village, which has a population of several thousand, not a woman could read, write or sew. As I walked through the streets I was followed by a crowd of curious persons. Women came out and looked at me through the thin cloth covering their faces. By way of explanation, perhaps, one said, "We gaze at you because you are the first white woman to visit our village."

Friends, do you not see how much we need more workers?

Assam.

ANNA LONG.

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A Victory Won

You all enjoy the personal or individual experiences, so I must tell you of one of

our women. She is one who first heard the gospel in the hospital. She has been a most eager learner, and one of the most promising features is that each new truth she grasps she seems eager to put into practise. She is a widow whose nearest living relatives are an uncle and an aunt with whom she had a great quarrel some four or five years ago. She had not, up until the time of which I am about to speak, had any intercourse with them in that time. One morning, our lesson was Mark 11:25.* Here was something which she had not done. She was very desirous of winning these same relatives for Christ. She thought over the command, and the more she thought the more troubled she became. In the evening, she came into my room and told me about it, asking if I would be willing to send a couple of the Bible women to the home to talk with them and see if they would not become believers. I told her that I was very willing to send the women to tell them the gospel story and to help all that we could, but that I felt that it would be best for her to go herself and see them. She wanted to go with them, but she wanted the Bible women to go in first to announce her coming and in this way help her to "talk peace." Again I told her that I was very willing to send some one with her, but that according to Christ's own teaching, she should go first herself, acknowledge her fault in the matter, and try to make peace. If this failed, some one should go with her. "Oh," she said, "they would never receive me, and I couldn't go in *first* myself. Some one must go with me!" I said, "You may do as you like, but this is Christ's method."

Finally she said, "I'll go. When school is out, I'll go." I said, "You are going out tomorrow on an errand; why not go then; it is right on your way, isn't it?" She said, "Yes, it is on the same road, but go tomorrow — right away — tomorrow? So soon!" I said, "Yes, now is the best time."

After a struggle, she finally decided to

* "And whosoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses."

go the next day. And she did. But, as she afterward said, she put it off as long as she could, waiting until after dinner. Not that she did not want to go, but it seemed that she could not get up the courage to do so. She said, "With every bite of dinner, I was thinking, How can I do it? What shall I say when I get there? How will they receive me? What will they think?" And then she said, "Just before I reached the gate all fear left me and I never thought again of what I should say nor how I should begin. I just walked in and the words came without a thought." The aunt was alone, and after a little preliminary talk which led up to where she was staying and as to what she was doing, the way was very naturally opened for her to tell of her new life. Then she said that she had come to acknowledge her fault of some years before and to be at peace with them. In the midst of the talk, the uncle came in and sat down to listen. He broke in with, "What new doctrine is this and where did it come from, that a proud hearted person would willingly come and admit a fault? We have never heard anything like this before." So they sat and asked questions and talked about this strange new doctrine. This is only one incident among many that have occurred, to make us glad over the work. *Ningpo, China.* MARTHA C. COVERT.



Telling the Story to Those Who Have Never Heard

An incident occurred on the street of a village a short time ago. A large crowd of men and women had gathered around us and after I had talked and appealed to them to accept Jesus as their Saviour and stood aside to allow one of the Bible women to talk, a Brahmin woman, who had been standing a little away from the crowd and listening eagerly, went still farther away and beckoned me to come to her. I went and she led me to the back of a well and said, "I have been listening to all you said. You look very different from the rest of us. If I worship you, won't God accept that worship as done to

Himself?" I told her how wrong even such a thought was, that I was like the rest of them. My color and dress perhaps made me look different, still, I was a woman like themselves with many faults and failings. "But there is one great difference," I added. "I have found the Saviour who is the Way, the Truth and the Life, while you are groping in the dark." Just then she saw some of her people coming towards us. She got a pail and, quickly asking me to go away, started drawing water. I was sorry to have this conversation stopped so soon. We went to that village and street again, but our desire to see the woman once more has not been satisfied. *Ongole, India.* SARAH J. KELLY.



What the Reformers Have Done in China

The *China National Review* has this common-sense view: Reasonable men all agree that it is absurd to complain, as adverse critics of the Republic constantly do complain, that "nothing has been done." In the first place, the statement is literally untrue. In the next, as we are quite willing to concede, it would not have been very astonishing if it had been true. We are prepared to show that, considering the time that has elapsed and the stupendous difficulties that have had to be overcome, the progress of the Chinese Republic will bear comparison with that of any similarly established government in western lands. For the moment, however, we leave such a comparison and offer a condensed statement, more or less haphazard, of what has actually been achieved.

The reformers have set a new example in China. Freely, boldly and gallantly they exposed their own lives for the sake of their object. They have treated with the scorn it deserves the pusillanimous doctrine that no good man should be a soldier.

They have established in many ways a new ideal. No longer does abysmal ignorance masquerade as celestial omniscience, nor the lowest degradation of government as a right to universal rule. No longer is the enrichment of the few at the expense of the many the aim and

object of government. No longer are women shut up physically or mentally in Cimmerian darkness.

The Reformers have determined on development on a scale of which benighted tyranny had no conception. Foreign aid is needed in securing it. The foreigner has never before felt himself so secure in China as under the new régime.

For the first time in her history China has given her sons control of their own destiny. No official interference will in future oppress private initiative. A watchful press will in time secure an efficient executive free from corruption. Already steps have been taken in this direction by the government itself. The outlook,

therefore, political, moral and commercial, is as new as the spirit that inspires it. Last of all, and most important of all, the Republic has conscience. The Despotism never had.

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Havoc of a Philippine Storm

Our big old Spanish house is more romantic than convenient. My room and its contents have been thoroughly soaked twice in a week. The storm unroofed the house, uprooted our trees, tore down the light wires and flooded things generally. Our chapel is one of five that are down on the island."

Iloilo, P. I.

ALICE M. STANARD.

HOME DEPARTMENT

The New Study Book

Its name is "The King's Business." It is said of this book, "In connection with 'methods' we shall take not one country, but several. Those who have desired to study 'more of our own Board work' will be enabled to do so, while they still continue in the United Study Course. Mrs. Raymond has done admirable work and has made crystal clear what the 'business' is, and the best methods of carrying it on. The text-book includes fifty entirely new and original programs prepared by experts."

In some respects, this is the most important volume published in the thirteen years of united study. If women will give careful, prayerful attention to these six chapters and the many charts and tables included in the volume, there will be an increase of efficiency leading to a revival of missions in all our churches. The book will be issued May 1, in ample time for program committees to do their work for the coming year. The headings of the chapters are:—

Chapter I. — The King's Business.

Chapter II. — Campaigning for the King.

Chapter III. — Resources of the King's Forces.

Chapter IV. — Drilling of the King's Army.

Chapter V. — The King's Treasury.

Chapter VI. — The Unity of the Kingdom.

As last year, there is also a book for the juniors, prepared by Miss Margaret Tyson Applegarth and Nellie Prescott. Of this, it is said, "These two successful teachers present such original plans and programs, such clever little posters and pictures and patterns, and such brilliant ideas, all worked out, that no junior leader or primary class teacher can afford to miss this valuable help. The book is especially adapted to younger children, the class most in need of instruction."

Orders for both of these books can be filed with the Literature Clerk, Miss Corda Morrow, 450 East 30th Street, Chicago, and will be filled as soon as the books are available.

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Obituary Notes

Mrs. Clara Baldwin Cross — went out in 1873, and three years later married Doctor Cross, who was in Burma under appointment of the Missionary Union. She lived for many years at Toungoo and has never ceased to take an active interest

in our work there. Her husband died some years ago. Though nearly 85 at the time of her death, she was still doing what she could to superintend the work of the native school in the Paku-Karen school. Her hospitality is famous all over Burma.

Mrs. C. G. Hammond — since 1879 a member, active or honorary, of the Board, adviser, helper, friend always and everywhere to the great mission cause. For years, she always remembered with a Christmas token every missionary of the Society; and last Christmas, though feeble and overworked and unutterably lonely without the daughter so recently taken, she sent off as usual her messages of cheer to the Orient.

Mrs. Alonzo Swazey — while not able to enter largely into the active work of the Society, except in her own church in Cleveland, was always strongly sympathetic and a supporter of the work.

Mrs. L. C. Tobias — was the faithful secretary for the Willamette Association in Oregon.

We shall miss these, whom we have long known and loved. Our hearts are sad as we look at their empty places, but filled with joy for them in their promotion to higher service in the presence of the King. There must be a stepping forward to fill up the ranks down here. The battle goes on and there must be no vacancies in the forefront. Who is ready?

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Summer School of Missions, Winona Lake, Indiana, June 19-27

The Summer School of Missions at Winona Lake, Indiana, offers help in solving these and other problems for the women of the Central West. The school is held annually under the auspices of the Inter-denominational Committee of the Central West for Missions, representing Woman's Boards of Missions of fifteen denominations.

The study book for foreign missions, "The King's Business," written by Mrs. Maude W. Raymond and treating of increased efficiency for woman's circles, will be presented in a series of six lectures by Mrs. Henry A. Hunter, well known because of her work in connection with "The World in Chicago."

"The New America," written by Mrs. L. C. Barnes and treating of the subject of immigration, will be the central thought in the study of Home Missions. Lectures will be given on this book by Mrs. D. B. Wells, who has interested many of our women in missions.

There will be the daily morning "call to prayer"; special conferences on young woman's work; a series of lectures on how to interest children in missions; the twilight hour for the missionaries; and the opportunity of meeting others in the same great service. Lectures by well known missionary experts will make the evenings occasions to be remembered.

The work of our Woman's Societies would be greatly benefited if each circle would send a representative who should share the good things and return home prepared to help more efficiently in her missionary circle. May we not have a large attendance of our Baptist women? Send today for folder containing full information, to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago, Illinois, Chairman of Publicity Committee.

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Personals

Miss Cecelia Johnson of Tharrawaddy, Burma, who was obliged to come home for medical treatment, arrived in Chicago on March 28 and has already improved much in health.

Miss Mary L. R. Riggs of Rangoon, Burma, is also coming home for treatment.

Miss M. M. Larsh of Nyaunglebin, Burma, after spending nearly a year on the Pacific coast, is now in Missouri.

Glowing reports of the promising condition of the work come to us from the missionaries in West China. The kindergarten is already so crowded that Mrs. Tompkins feels obliged to rent new rooms. And the young people in the schools are eager to get the help the missionaries have to give.

Miss Beulah E. Bassett has completed a very helpful term of work in the Bible Teachers Training School of New York City.

Missionary Program Topics for 1913

- January.* A TOUR OF OUR FOREIGN MISSION FIELDS.
February. THE NEW CHINA.
March. LIVINGSTONE'S PRAYER LIFE. (Centenary Prayer Service.)
April. CARRYING THE GOSPEL BY CAR, WAGON AND BOAT.
May. BIBLE DISTRIBUTION.
June. "MISSIONS."
July. SUMMER WORK ON FOREIGN FIELDS.
August. THE BIBLICAL BASIS OF MISSIONS.
September. LAYING FOUNDATIONS FOR WORLD-WIDE MISSIONS. (A State Mission Program.)
October. NEGLECTED FIELDS OF THE WEST.
November. NEIGHBORHOOD NEEDS AND HOW TO MEET THEM.
December. OUR NEW AMERICANS.

□ □

July Topic: Summer Work on Foreign Fields

OPENING SERVICE OF SONG, PRAYER AND SCRIPTURE.

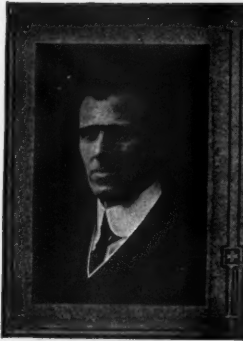
FIVE MINUTE TALKS.

1. A MISSIONARY'S VACATION IN BURMA, by Nellie B. Vinton.
2. A MISSIONARY'S "REST" IN CHINA, by Rev. J. V. Latimer.
3. EMERGENCY WORK IN VACATION, by Rev. Truman Johnson.
4. SUMMER ON THE CONGO, by Rev. P. A. McDiarmid.
5. THE WARM SEASON IN SOUTH INDIA, by Rev. W. J. Longley.
6. A THEOLOGICAL PROFESSOR'S VACATION, by Rev. J. Heinrichs, D.D.
7. REST AMONG THE HILLS, by Rev. John Newcomb.

Closing Service including special prayer for the foreign missionaries now on the field. Mention by name those personally known to any member present.

Notes and Suggestions

This is a "seasonable" topic. Material for the five minute talks will be found in this number of MISSIONS under these topics. The seven persons who present these talks might make their presentation more interesting by impersonating the missionary whose statement they use.



THE BAPTIST LAYMEN'S MISSIONARY MOVEMENT

CONDUCTED BY
Secretary W. T. Stackhouse, D.D.

**OUR OBJECTIVE: TEN CENTS PER WEEK PER
MEMBER AS THE MINIMUM FOR MISSIONS**

A Great Record

THERE is nothing more convincing than to have the facts before one's self for personal observation. Much has been said of the victory achieved by the Baptists of the city of Cleveland. We give below a reproduction of the report of the Cleveland Campaign as published by their Committee. It is a great record. What Cleveland has done other cities can do. Let us try it this year.

WHAT THE CAMPAIGN DID FOR CLEVELAND

CLEVELAND, OHIO, March 31, 1913.

Dear Dr. Bitting,—In response to the request of the Executive Committee of the Northern Baptist Convention, the Cleveland Baptist Ministers' Conference authorized the undersigned committee to give you an accurate account of the result of the Church Efficiency Campaign in Cleveland conducted by Dr. W. T. Stackhouse.

Our brethren unite in the hearty endorsement of the methods used in this campaign and gratefully acknowledge that the churches increased their contributions one-third and that the total subscriptions more than doubled our record of last year, and, in addition, the following definite results were accomplished:

1. The campaign increased the number of subscribers to missions by 1,474.
2. The campaign increased the amount subscribed for missions by the churches by \$12,084. This does not include personal pledges made directly to mission societies, which amount to not less than \$40,000.

3. The campaign aided in the establishment of an efficient united benevolent policy in each church.

4. Facts accumulated in this campaign show just where Baptist benevolent offerings are going and which cause, if any, is being neglected by individual churches.

5. The method of the every-member canvass was established with excellent results.

6. The fact was revealed that a number of our laymen are making generous contributions directly to mission boards in addition to what they give through the church treasuries.

7. Through its publicity, the personnel of its workers, and the methods employed, the campaign gave much prestige to the cause of missions in the eyes of our members and the people of our city.

THE COMMITTEE'S CONCLUSION

We believe that a campaign of the kind which brings together the strong and experienced men of our denomination into conferences, both private and public, with pastors and churches to seriously face and discuss all the problems of church activity from both the local and denominational point of view, under inspirational leadership such as Dr. Stackhouse provides, is the ideal way to bring our churches and pastors up to a full recognition of what their rightful share is in the evangelization of the world. Respectfully submitted,

A. A. SHAW.
J. B. LEMON.
H. W. PILOT.



Why Not?

The following letter from Ottawa, Kansas, is so suggestive that we give it place on our page of Methods:

DEAR MISSIONS: We are busy country women who read little and remember less. Not all who subscribe for MISSIONS read it all.

When I ask the women of our circle to prepare a part for a meeting they invariably say: "Oh, I can't tell it, but I will read it." Consequently as nearly everything is given with no individual thought the meetings are both uninteresting and unprofitable.

Now, I would like to make MISSIONS our text-book. I would like if you could put in a list of questions which would stimulate inquiry and state that the answer to the following questions will be found in this issue. The questions could be assigned to different women for special report and all could prepare on them and a general discussion could follow.

Now for the pictures. A friend told me last week that she had found in a recent issue a picture which was worth a whole year's subscription to her. Now though you print so many and they are so fine, still I would like to have more of the faces of our missionaries. I would like to have seen the picture of Mr. and Mrs. Frank White and Mrs. Bryan in connection with Shanghai Baptist College, February issue, and the statement that Mr. White was its president.

I want to have in our circle a "Who is Who" meeting, in which faces of our missionaries clipped from MISSIONS are pinned about the walls, with a contest as to who can name correctly the greatest number of them.

Then, after we have become familiar with a few of the faces, have a meeting in

which the contest will be to name the face and tell the field of labor. After a few of these meetings, I think the women will be able to name the faces, the field and tell some item concerning the work. I think a meeting of this kind could be held profitably every six months. I believe in this way MISSIONS would be read and studied with greater zest. A few facts would be learned which would be remembered and no woman could say, "I can't take part." We expect to begin right away to double our present subscription list. Yours for the success of MISSIONS,

MRS. H. GILLETTE SMITH.



Mission Study on the Panama Canal Zone

One of the religious activities on the Panama Canal Zone is the study of missions by the women's societies. There is a Woman's Missionary Society in connection with the Methodist Episcopal Church in the city of Panama. There are also mission studies carried on by the ladies' auxiliaries of the Union Christian organizations at Empire and Cristobal. At Empire the auxiliary was organized in January, 1911, and has a membership of thirty. They have completed the study of "Western Women in Eastern Lands" and "Advance in the Antilles." They have paid a scholarship in the Panama Methodist College, gave \$10 to Miss Blackmore, a missionary to Nicaragua, voted \$25 to a Baptist minister who lost his library in the Colon fire, and beautified the interior of the Commission chapel. The auxiliary meets twice monthly, and the second meeting is devoted to studying missions under the leadership of Mrs. Nellis, the wife of Rev. A. A. Nellis, the Commission chaplain at Empire, a Baptist minister from Pennsylvania.



LOOTING AT NING YUEN FU

In a recent letter from Western China, Rev. W. R. Wellwood tells of the looting of Ning Yuen Fu and the dangerous condition of affairs in that city. He writes, in part, "Long before this reaches you the news of the looting of the city will be ancient. It was a real surprise to us on the evening of the 18th inst. to hear rifles being discharged outside our compound door. It did not take us long to realize what was taking place. The soldiers were out for loot. We were glad to learn that there was no intention of looting the missions in the city, though one cannot be quite certain where looting will stop when once it begins. As we look back now we feel very grateful that the missions were not disturbed. The whole city was at the mercy of the soldiers. There was nothing to oppose them. The officials were and are now utterly helpless to interfere and try to bring the guilty parties to justice. Soldiers from the different camps both inside and outside the city took part in the looting. Even the prefect's bodyguard and the police had a share in the fearful work. Two police have been beheaded and one of the prefect's bodyguards, but not one of the soldiers who were responsible for the whole affair has been even arrested. The soldiers know that their officers are afraid of them, and the prefect is well aware that he cannot depend on one man in the city.

"You can understand how very insecure the position of the city is and also how insecure we are. We cannot tell how soon all the evil elements may break loose and pillage again. This is the condition in the city at time of writing. Some rumors have reached the French fathers here of trouble brewing amongst the Sun Society men. The leader of this same Sun Society was responsible for the trouble in this city in October, 1911.

"Another element of danger is that the

Hillmen will assume the aggressive. They have been extremely restless since the Revolution and are supplying themselves with as many modern rifles as they can get. It is reported that some of the soldiers who looted the city have escaped and are joining the ranks of these Hillmen. It is quite probable that they will sell their rifles to these men at a high price.

"It is difficult to say how many places were looted on the 18th, but at least fifty of the principal stores both inside and outside the city were looted. Amongst these were seven of our church members. It has been a hard blow to the city, especially as it has not quite recovered from the trouble of 1911. All these things have a serious effect on our work which is rather discouraging, and I fear progress will be slow.

"However, we have a good deal to be thankful for in that even the rough soldiers respect foreigners and their property. This is something new in the experience of foreigners in China.

"Of course these unsettled conditions have a disturbing effect, especially on the women missionaries, though I am glad to say that those on this station seem very brave. Yet one cannot help wishing a little relief from the continual strain."

A MISSIONARY MOTOR BOAT IN ASSAM

From Sadiya, Assam, our missionary, L. W. B. Jackman, writes of his first cruise in the new motor boat *Mishing*. It is proving a great help in the work, enabling Mr. Jackman to visit readily the river villages. "No one," he writes, "who has never had to depend on native boats can know what a help it is to have this little craft. It has a full cabin, with ample fittings, so we can tour in the rains quite as safely as in the cold season. I brought the *Mishing* all the way up from Calcutta,—a trip of some 800 miles. About 350 miles of the journey she

came under her own power and for the remaining part she was towed by river steamers, as I was allowed rates that made it less expensive than running our engine.

"Today as I came down to the river, preparatory to leaving on the *Mishing*, I was greeted by a headman of the Miris. He told me how he watched us when we came up the river past his village a few weeks ago, hoping we would stop, and how keen his disappointment was when he saw we were not going to do so. Some medicine I had given him three or more years ago and from which he received benefit was doubtless back of his request. We hope the *Mishing* will help us to fulfil our promise to our old friend to visit his village in two or three weeks."

A GOSPEL HOLD UP

We observe with much joy the eagerness of the people to hear the gospel. In all our years of African life we have never witnessed anything like it. Everywhere we went, not only the Christians but non-Christians and even Catholics in some places were first willing, and then smiling, hearers of the message that "God so loved the world." In times past it was difficult to get the people to listen to the words of life, but how different in these days. It was delightful to have such crowds leaving everything to listen to *Mambu Ma Nzambi*, "Words of God."

As we were passing one large village the people blocked our path and said, "You must give us a message before you can pass"; and so the carriers dropped their loads and we spoke to them from John 3:16 and had a good time. One of our own carriers, recently baptized, said he was led to Christ through hearing those words. We were on the railway track for some time and visited some of the stations and stopping places and were met by many of our members, ex-members and others who are now telephone men, engine drivers, firemen, carpenters, navvies, etc., and they gave us a hearty greeting. At not less than three stations teachers were begged for and collections were made. I slept in a workmen's shanty at one station and conducted a service at night and in the early morning.

The men made a collection for a teacher, offered to pay him, build a schoolhouse, buy lanterns and oil.

HENRY RICHARDS.

Banza Manteke, Congo.

AFTER THE REVOLUTION IN CHINA

On arriving at Hanyang my first work was to get a general idea of the condition of the buildings, etc., on the medical compound. While agreeably surprised that no more damage had been done to the buildings, still there is no end of repairing and replacing to be done. What with wind and weather, floods and revolution, cannons and rifles, there is much that needs attention. A large part of the wall between Dr. Huntley's house and the hospital has fallen down completely, and the rest is likely to topple over at any time. Practically every pane of glass in the hospital was broken. Several shells entered the hospital, passing through two walls, doing of course damage on the way. The side of the hospital, fortunately the narrow side, facing the hill on which General Li placed his revolutionary troops, is just riddled with bullet holes. The bullets were gathered up by the shovelfuls when the hospital was opened.

DR. EMILIE BRETTHAUER.

Hanyang, China.

WET WEATHER ON THE CONGO

I am living in the only good house in the mission. When a tornado comes on, the Ostoms have to cover up everything. The other night they had their lamp chimney broken by the rain, and after they had covered up their things as well as they could, they could find no dry place to sit but under their table. This is no fancy sketch.—JOSEPH CLARK, Ikoko, Congo.

WHERE DENOMINATIONAL UNITY IS REAL

I stopped for three days in Nanking on my way up the Yangtse River. That which struck me most forcibly was not the fine plan and plant of the Union University, but the splendid spirit of Christian unity that prevails. A stranger would need a "Who's Who in Nanking"

in order to find his denominational bearings. But I could not see that in giving up some denominational identity anyone was yielding an atom in loyalty to Christ. I attended a class in theology, taught by a Southern Presbyterian, with a Chinese Methodist assistant, the lecture based on Dr. Strong's good Baptist theology. I found a Northern Presbyterian holding evangelistic meetings in which he gave an old fashioned Methodist altar-call. Recently the College faculty held a series of meetings for the students in which some eighty lads decided to follow Christ. When asked to express their preference as to church membership, they divided up about equally, Disciples, Presbyterian and Methodist.

JOHN P. DAVIES.

A NATIVE EVANGELISTIC MISSION IN CHINA

The Association of Pastors and the Evangelical Union of China have planned for a great evangelistic campaign in Hanyang, Hankow and Wuchang, to be carried on for nine days by the pastors, evangelistic doctors, students and church members of the five missions in these centers. They meet at a central church, form a procession headed by one of the college bands with a large white flag with a red cross on it, bearing this inscription

"Campaign for spreading the good news of the Kingdom of Christ by the united churches of Christ."

They stop in various open spaces and while some are preaching others distribute tracts and leaflets. Each night they meet for prayer for God's blessing and guidance on the following day. This is entirely a native movement, conceived by the native Christians and carried out entirely by them.

A LOVE FEAST IN MIDNAPORE

On New Year's morning we had a thank offering service, when 19 were baptized, six or seven of whom were heathen and the rest were children of our Christian people. Aside from the thank offering they raised nearly 100 rupees for a love feast, and New Year's night we had a

love feast when the entire Christian community came together and ate curry and rice, sitting on the ground beside the church. On Sunday I gave the hand of fellowship to 19. I think we will baptize about 12 more at our next baptismal service the last Sunday of this month. I heard many remark that this was the best New Year's day they remembered having in Midnapore. It is things like this that make life seem worth while. — H. R. MURPHY, M.D., Midnapore, Bengal.

AT WORK IN ASSAM

We have settled down at Kohima as our field of missionary effort. Surroundings are full of interest. Kohima is situated on a hill 5000 feet above sea-level and has a splendid climate. Round about are still higher mountains. Mt. Japvo, which is only a few miles distant, is nearly 10,000 feet high, and its summit is occasionally clad in a beautiful coat of snow. The opportunities among these 49,000 Angami Nagas are truly great, and the greater influence of the work cannot but also touch some of the hundreds of thousands from other Naga tribes round about. Some persecuted Kukis, who have become Christians through the indirect influence of the Kohima mission, came to the Angami church recently, for cheer, help and counsel. The Angami church has a splendid corps of enthusiastic workers. I accepted the invitation one Sunday afternoon to accompany a band of Christians into the heathen part of the village, when one of the "Pujas" was in progress. The Christians marched in upon them without warning, and sang and preached the gospel to the heathen Angamis, who were drinking and carousing. During March six believers were baptized by Dr. Rivenburg. Some of these came from distant places. — J. E. TANQUIST.

THE BIBLE IN CHINA

China is proving a good field for Bible distribution by the American Bible Society, which reports the issue of an entire Bible in the Hingiva dialect for the Fuhkien province printed in the English alphabet instead of the different Chinese characters.



A Homesteader Pastor in Dakota

BY REV. A. L. PUTNAM

The writer is a homesteader and knows about homesteaders' problems at first hand. These include everything here where even the merchants, bankers, doctors, lawyers and editors in the towns are homesteaders and spend much of their time on their claims. Much of the pastoral work in this country must be done by the "honyocker" preacher for years to come, for none other can secure a living support even with the fostering aid of the Home Mission Society.

Isabel is in the northwestern corner and Eagle Butte well toward the southeastern corner of the great big county of Dewey, part of the Cheyenne River reservation opened for white settlement in 1910. I live between the two towns, 20 miles from Isabel and 35 from Eagle Butte. As none of our old settlers have lived here more than eighteen months we are neither restricted nor supported by local precedent. Some of the practises to which church and pastor are sometimes compelled to resort might be considered irregular. For a preacher to figure in a runaway affair after dark Saturday evening and spend the rest of the night with "the canopy of blue" the only shelter and coyotes and rattlers the only companions, and get a start early enough on Sunday morning to reach a ten o'clock appointment twenty miles away over unknown and in places invisible trails, is not the preaching preparation taught in the seminaries, but remains to be taught in the school of Dakota experiences.

To start on foot Saturday morning with a pocket Bible, a sandwich, and a bottle of water (for one must travel light), cover 35 miles before sundown, including eight miles of Moreau River "bad lands," preach on Sunday at three widely separated points, recross the "bad lands"

and complete an 80-mile "hike" before nightfall on Monday, is a common experience made possible by God-given health and Dakota air.

Those are the bright spots. The background of sadness is formed by the present and prospective suffering among the settlers, occasioned by the very severe winter following a complete crop failure, caused by drought the first year after the country was settled. The settlers are a good class and loath to ask for help or even admit need. But help they must have, for stock are dying in large numbers from lack of food, and I fear some of the settlers themselves are in sore straits. The country is good and the people will be all right as soon as they can raise a crop. The present depth of snow practically assures a good crop the coming season.

As a denomination we are well in the forefront, a position we must carefully maintain during the present stress. At Isabel we have an excellent chapel made possible by the energy and wisdom of Rev. J. J. Enge, the first pastor. We cannot build at Eagle Butte until the people raise a crop. This country has a promising future and in its building the Baptists are to have a large place.



Help these Stricken Churches

At the Quarterly Meeting of the Board of Managers of the Ohio Baptist Convention held in Columbus in April a committee was appointed to investigate and report to the denomination the flood losses and needs of the Baptist churches of Ohio, and to cooperate with the American Baptist Home Mission Society in its appeal to the Baptist churches of the country for funds to repair the damaged properties.

We find that the following churches were damaged:—Tabernacle of Chilli-cothe; First, Central, North Dayton,

Williams Street, Zion (colored) and Hungarian, of Dayton; First and Wood Street (colored) of Hamilton; First of Marietta; First of New Richmond; First of Piqua; First of Pomeroy; First and Kendall Avenue of Portsmouth; First and Fair Oaks of Zanesville.

It will take more than \$25,000 to put these churches in condition for occupancy. This amount could be easily raised among the membership of these churches had not many lost heavily in business or in their homes. We find that the homes of over nine hundred families were flooded. In some cases the houses were wrecked; in many cases the furniture and household goods were swept out; and in those homes where the furniture was left, most of it was rendered unusable and the home made desolate. The task of rehabilitating their homes will make it impossible for many of these members to give anything for church repairs; it will be all that most of these churches can do to secure their church expenses for the next two or three years. Many families will need to be helped by their churches in order to maintain their courage and keep them from falling by the way.

Therefore, in behalf of these stricken ones, we appeal to the great brotherhood of our Baptist churches to help in this hour of need. Send contributions to R. S. Colwell, Treasurer Ohio Baptist Convention, Granville, Ohio, or to the American Baptist Home Mission Society, 23 East 26th St., New York City.

W. D. CHAMBERLIN,
Rev. C. J. ROSE, D.D.,
Rev. J. F. HERGET,
Rev. H. F. STILWELL, D.D.,
Rev. CHAS. E. STANTON,
Committee.



THE BEGINNINGS IN KANSAS

Organized mission work in the state dates back to 1860. Of our present Baptist churches only 21 had been organized. Those were pioneer days, but the good seed was sown broadcast, and some of it fell on fertile soil. As young churches were organized and needed help to maintain pastors, the help was given and our

numbers increased. What we are we know; what we would have been without the Convention and the Home Mission Society we do not know, but to every one it is plain that much of our strength is due to these agencies.

The country church near Sedgwick, Kansas, has had special meetings, with 30 conversions. Pastor C. E. Hanes was assisted by Pastor Frank Schuessler, of Pleasant View Church.

A SCHOOL REVIVAL

Dr. C. S. Brown, principal of Waters Normal Institute, writes: "This has been a great month with us. During the first week in March we observed the Week of Prayer, and about 40 students accepted the Saviour. The entire community felt the power of the meetings, and many from the surrounding neighborhood came and were happily converted."

PROGRESS OF THE NEGROES IN VARIOUS LINES

The second colored branch library of Louisville, Kentucky, will have a building to cost \$17,000, a gift of Mr. Carnegie. The \$5,000 already raised is for the site.

The National League on Urban Conditions has undertaken to handle "the big-brother movement" in the case of colored boys in New York City. It has already had 51 cases.

The Scullin-Gallagher Steel Foundry, of St. Louis, Missouri, one of the largest steel plants in the world, employs several thousand colored men in its shops. Negroes are to be found working in all but three of its departments. The wages paid Negroes run from \$1.75 to \$6 per day. Not a few Negroes have learned the trade in this foundry and are now foremen of their departments.

The Phelps-Stokes trustees have appropriated \$10,000 for an endowment of a visitation fund at the white Peabody School in Tennessee. The purpose of the fund is to keep the officers, teachers and students of the school in close touch with the actual work of Negro educational institutions.

An Educational Church

BY CLARENCE HILL FRANK

(Mr. Frank, Director of Religious Education of the Delaware Avenue Baptist Church, Buffalo, sends the following interesting account of organized and successful work in mission study. We should like to hear from other churches. — Ed.)

I write this little note to tell you the success we have had in studying "The Redemption of the City." The first of last October we organized three classes, one composed of men, one of women and one of young people, to study Sears' book "The Redemption of the City." Supper was served at 6.30 in the church, at 7 o'clock the classes met for study, adjourning at 7.50 so as to attend the mid-week prayer meeting. The text-book was followed as a guide and individuals were assigned to investigate and report on various institutions or organizations that operate in Buffalo for her welfare. The various departments of city government, such as education, health, sanitation, water supply, playgrounds and parks, care of the poor, libraries, etc., were investigated and reported on. Relief work through the Charity Organization Society, Jewish charities, Salvation Army and other organizations was reported on. Care of the sick through the District Nurses' Association and various hospitals and dispensaries was reported on. Social Service through various settlement houses, the Y. M. C. A., Y. W. C. A., Provident Loan Co., etc., was reported. Work for children through the Children's Aid Society, Juvenile Court, various orphanages, and other institutions was reported on. Religious work of the Y. M. C. A., Rescue Missions, Salvation Army and various churches was reported on. The plan was to assign a definite institution or organization to one individual and require that a visit be made to the plant and the various work looked over; that reports and other printed matter be looked into.

The classes were very popular and the attendance was large, especially in the men's and women's classes. It was planned to finish up the study at the holiday time but every one insisted on continuing

through January, — this course to be finished by a union meeting of the three classes, at which time a discussion of the course and our responsibility in the city was opened to all members of the classes.

The first Wednesday in February the same groups were to begin the study of China. Smith's "Uplift of China" (revised) is used and a similar plan followed to that in the course on the city. The individuals are assigned topics for research and report. For example, one man is assigned to report on the banking and financial systems of China, another on the educational system, another on home life, another on political organizations, another on religion and morals in China, etc. The exact reports required will depend somewhat on the material that is available in our church library and in the public library. There is considerable interest shown in the new course of study. As a preliminary, on a Sunday evening I gave at the regular evening church service a stereopticon lecture on "Things Chinese: Baptists in an Awakened Land." The same pictures were shown on Monday afternoon at 4 o'clock for the children in our Sunday school and in the public school very near the church.

We are also following up one or two other lines of work that may be of interest to you. Our Bible school is divided into five departments. Each department meets by itself and is conducted very much as if it was a separate school. In the adult department we have arranged a course of ten minute talks to run through the year. On the first Sunday in each month I speak on the problem of the "Boy in a Large City," or secure someone else to speak on a kindred theme. On the second Sunday of each month, Mrs. J. Wm. Ellis, a member of our church, a woman of intelligent interest in foreign missions and a good speaker, speaks on some particular phase or field of foreign missions. On the third Sunday of each month, Mr. Marcus A. Beeman, Social Service Secretary of the Chamber of Commerce, Buffalo, speaks on "Expressions of Christianity in Civic Life." On the fourth Sunday of each month, Mrs. J. H. Coxhead, a member of our church who is known throughout New York for her interest in home missions,

speaks on some particular phase or field of home missions. When there is a fifth Sunday, it is supplied by some live speaker on a live theme. In addition to this, we are conducting, in the Junior Department, a five minute missionary talk each Sunday, and also one year of the Junior Department is given up to the study of Acts, a few stories from the Epistles, church history and modern missions. The curriculum of our school as it is being worked out will also include one year's study of missions and the mission fields. I think we will use the course of study put out by Scribner's, "The Conquering Christ."



A Church Studying Missions

In the May issue of the magazine appeared a brief account of the Mission Study Campaign which had been carried on with such great success and enthusiasm in the Second Baptist Church of Chicago. It gives us pleasure to present our readers in this issue with a fine group picture of the eighteen classes which took part in the campaign. It should be said that not all the students are shown in the picture inasmuch, for reproducing purposes, the original photograph was liberally trimmed.

The diploma, which was awarded to each of the students completing the course

with credit, is shown in facsimile. It might well serve as a model for other churches desiring to place mission study on the high level it deserves. This certificate was signed by the pastor and the

DIPLOMA



THE EDUCATIONAL DEPARTMENT

OF THE Second Baptist Church

OF CHICAGO, IN THE STATE OF ILLINOIS

To All Whom it May Concern:

By reason of reaching the required averages in the 1913 Mission Study Course, this DIPLOMA is presented to

In recognition that such effort constitutes a vital contribution to the life and progress of the Church, the Kingdom and the Human Race.

Dated March 18, 1913—LIVINGSTONE CENTENNIAL.

For the Church and Family

Wm. M. Dean
P. W. Sefton

assistant pastor, both of whom were actively identified with the campaign as teachers. The results of the campaign have already been exceedingly gratifying inasmuch as a number of the mission class students have been baptized and the church itself has been permeated with the missionary spirit.



EIGHTEEN MISSION STUDY CLASSES OF THE SECOND BAPTIST CHURCH, CHICAGO



Wagon No. 14

This wagon with its missionary John B. Speed is at work in Northern California; it is sometimes hard mountain climbing that consumes much time and patience.

"In crossing the mountains recently," says Mr. Speed, "I found one family in which there were nine children and there was no Bible in the home. The mother was a German and the father a Dane. I sold the mother a few books and a motto or two and told her to call some time at my home in King City and look over the foreign Bibles. She came and I gave her a German Bible and a Danish one for her husband. An elderly woman neighbor was with her and said they could read it together.

"We stopped one night at sunset to get hay for our horse. It was cold for camping but we were willing to do that if we could get barn space for the horse. The man said he could not accommodate me. I knew this would be my only chance to talk to him so I asked him if he had a Bible and if he were a Christian. He said 'No,' so I talked to him until he took a Bible. He promised to read it and know why he did not believe or else he would accept it."

"Messenger of Peace"

The following "Then and Now" story, told by Rev. Thos. R. Gale, missionary in charge, is an example of many similar chapel car experiences. He writes from Milan, Missouri:

The work here has been exceptionally trying owing to the low condition things had fallen to. Everything was disorganized, everybody discouraged and distrustful and reluctant to cooperate.

During Mr. Brimson's time the master mechanic and the various heads of departments were Baptists; they were chief workers and financial supporters of the church. When they left there was no

one to accept responsibility and few had been trained to give and so they gave up in despair. This condition of things existed for about three years, and the house was practically closed for over a year.

We have called and prayed in every home where the families regarded themselves as Baptist and in many others also. Meetings have been held every day in the shops and every evening in the church. This has enabled us to get close to the people, and to lead them to undertake some personal obligation for God and the church.

Now every department of the church is organized with a full complement of officers, including the Sunday school and B. Y. P. U.

A very able preacher has been called for full time and his salary secured for one year.

We have every hope that the future of Milan will be greater than the past. All seem animated by a determined spirit to do greater things for God and the church.

About Book Grants

Here is a note of gratitude with a plea which illustrates how the Publication Society is cheering and helping many needy pastors who are self-sacrificing servants, giving their lives to the cause of Christ with little reward in this world's goods:

"The books you sent me," writes this pastor, "have proved of great value in my work as a minister. This has been the most successful year of my life in the work of the Master. I have received 88 members into the churches. I thank you and the Lord for what assistance you gave me. I was in the home recently of a dear brother minister who I believe has done more for the Baptist cause in this mountain section than any other one man. He has been

preaching as an ordained minister for thirty-seven years, has preached for more than 100 churches, has baptized over a thousand persons, traveled hundreds of miles over rough roads and received but a few dollars for his service. He has never been assisted by any boards nor has he been able to purchase books he so much needed. He is now pastor of two country churches in the mountain regions of Virginia and Kentucky.

"I asked him what books he needed at present and he told me. If I had the money I would pay for them but I am very poor. If you can supply these books you could not help a more worthy person. He now receives about twenty dollars a year for his services. I receive from twelve to fifteen dollars a year. If I ever can I want to donate something toward the book fund." The Society has sent to the aged minister the books he desired.

Making Trails

Rev. L. G. Clark, director of Sunday school and young people's work for Montana and Idaho, has been making trails toward ideal Sunday schools. He writes:

"I had a cold stage ride of thirty-six miles last week; it was fourteen degrees below zero part of the way but I enjoyed it as it was part of a delightful experience I had assisting our colporter, Rev. F. Bruckman, in some good work he is doing at Polson, Montana. We held meetings a number of evenings in a vacant store, and, despite stormy and cold weather, our work was blessed of the Lord. We completed the organization of a Baptist church and Sunday school. This town is the largest of the new towns on the Flathead Reservation recently opened for settlement. The country is rich in prospective agricultural value and many people are settling there. The work is difficult as most of the people are struggling to get a foothold financially, and few of them have any interest in spiritual things. There are some most earnest and devoted Christians who are willing to pay the price of helping to plant churches and Sunday schools on this frontier. A Russian Baptist from Dakota said that he would go back to Dakota if a church could not be started near where he is living. He is willing to work hard at Polson.

"Bro. Bruckman is a real missionary hero. Saturday night he walked eight miles out into the country to get things in better shape for Sunday.

"We established a Home Department and a Cradle Roll, and this means teacher training and many other good and up-to-date things in due time.

"Making trails is rather slow and somber work at times, but somebody has to do it if the highways of progress are to be opened for those who come after."

Among Minnesota Scandinavians and Danes

Rev. C. H. Boling, director of Sunday school and young people's work in Minnesota, is trying hard to organize a school in Hayfield or vicinity, a new field for Baptists. He has not succeeded yet because of the lack of a leader, but he is hopeful that it soon may be accomplished.

At Mothley he found only four members of a little Danish church, the others having moved away. He arrived late Friday evening after a railroad ride of 240 miles and a drive through the woods of fifteen miles. Saturday was spent in preparations for Sunday and it proved to be a full day. It well illustrates the determined, persevering, consecrated spirit of many of our missionaries. The results cannot be tabulated, but the seed is bound to come to fruition. He writes: "We drove four miles to Meadow Brook schoolhouse where I preached to an audience of forty and delivered an address to the Sunday school on the work of our society; went four miles to dinner and four miles to the Presbyterian church, where I preached and talked to the Sunday school. Only one family belongs to the church, the others have moved away. Then I took another eight miles' drive to Poplar schoolhouse where the audience filled the building and we had a good meeting."

Among the Italians of Pennsylvania

F. P. Festa, an Italian colporter, working in connection with the Pittsburg Association and the Publication Society in cooperation, has a difficult field, but he is happy in his labors and rejoicing over some conversions.

He preaches, visits people from house to house, distributes about a thousand copies

of a gospel paper which he edits, and conducts an evening school for those who do not know how to read so that they may learn to read the gospel. Here are some experiences from his pen:

"I visited a family of unbelievers for about a year and a half; the wife was paralyzed and blind; recently her husband was sick and began to read the Bible. I read the gospel to them and prayed with them and now they pray by themselves. An unknown lady went to them one day and paid the rent. The sick wife said to her husband, 'God helps us since you began to study the Bible.' He said to me, 'You are the only man able to convert us.' 'It is not I,' I said, 'but the Lord. Praise the Lord!'

"Visiting the families has brought four more persons into my church, — two men and two women. Another woman is still undecided, but after hearing the gospel always tells me to come again. The Italians in Western Pennsylvania are not easily won.

"It is many years since a certain man received a Bible but he only began to read it last month. He is an unbeliever but he told me that in reading the Bible he hears a silent voice in himself, which says 'the Bible is good.' I hope the Lord will soon convert him.

"A woman told me not to come to her house any more, but recently, with the help of God, I was able to speak the gospel for more than a half hour to her, her husband and daughter.

"I hold a service at McKees Rocks, Sundays, at 3 P.M. That is the time all play and drink and it is hard to get them to the mission. Instead of getting dinner after the morning service in Pittsburg I leave immediately for McKees Rocks and visit families before the service and in so doing some come to the mission. But the Catholic priest is fighting against us and the Italians are afraid to come to hear the gospel."

Cruiser "Life Line"

The Publication Society's first colportage boat which is to ply in and out of the waters of Coos Bay, Oregon, carrying the gospel message, is fast nearing completion; work

is now progressing on the interior finishing and furnishing.

A safe mooring place is a necessity and a boathouse needed where the cruiser can be locked under cover while undergoing repairs or when she comes in for supplies or when the missionary is holding special meetings. A free mooring site and the proper license have been secured. The boathouse is being built, logs and lumber with free transportation having been donated by the kind generosity of people interested.

The missionary captain, G. L. Hall, in a recent letter relates an incident showing how the "Life Line," turned an oath into a Christian song before it was ready for active work:

The other day while I was painting the railing of the "Life-Line" which had just been put on, a man came along with a camera and took the boat. Two other men passed by in a small motor launch and I heard one of them say above the exhaust of their engine, as he read the name and hailing port on our boat: "Life-Line, Coos Bay. — What in h — is that?" Before I had time to answer, he sang out in a clear tenor voice, the song, "Throw out the Life-Line." I was glad that we have a boat that can itself preach the gospel and start men to singing Christian music.

The "Life Line" is built, has its moorings, boathouse and missionary and it must be kept at work; funds are necessary for this. Jay A. Lapham, director of Sunday school and young people's work in Iowa, sent a letter to each superintendent in his district to be read to the Sunday school. He called attention to the fact of "record-breaking crops" last fall and then said, "What shall we do with all His gifts to us? You have heard of the many colportage wagons and the happy, joyous singing chapel cars — six of them. And now comes a fine new \$3000 gospel boat to take the story of Jesus to boys and girls in watery western Oregon. How we would all like to get aboard that beautiful boat and sing, 'Jesus, Saviour, pilot me!' Jesus rode in a boat you know on the Sea of Galilee. Now would you like to keep that colportage boat floating? Send in your offerings.



Christmas with the Mexicans in Los Angeles

BY MRS. L. E. TROYER

A DELAYED REPORT, STILL INTERESTING

We missionaries count Christmas as one of our red-letter days because it gives us the opportunity to show our good will towards the stranger within our gates. With the foreigner as with us it is not so much the value of the gift, for that is ever a mere trifle, but it is the thought that some one cares that gives the joy and creates a real bond between the giver and receiver.

Many of the Los Angeles churches were filled with this same spirit. The Temple church had a Christmas shower that brought a regular downpour of dolls, drums, horns, games, etc., to say nothing of a sprinkling of ten-dollar checks with a fifty thrown in for good measure, which latter was turned into our convention treasury to meet missionary needs. Calvary, as ever, was alert to our needs. She counts East First her baby mission, and supplies each month half the salary of the native pastor. South Pasadena chose a most novel scheme for helping us. Some brilliant mind conceived the idea of making bright red cambric stockings, big long ones they were, and every child of the Sunday school became a veritable Santa Claus. As a result nearly one hundred stockings were returned to us, bulging with mystery and big with promise. Our little ones were simply beside themselves with glee, and it was worth almost anything to watch their little faces as they delved into those mysterious stockings and

to see the radiant look as they brought forth some long-coveted treasure.

One wee maid of six summers was so charmed with her bright red treasure that by some means she gained possession of the one owned by her smaller sister, and thus having a pair, she came marching to church Sunday morning with an exceedingly dressed-up air, wearing the aforesaid red Christmas stockings. Now what one of you would ever have dreamed of any such thing? Who says the Mexican is not resourceful? She looked so cunning and happy, and it was such an amusing sight as she rocked in her little red chair, seated in the primary room, directly in view of the congregation, that I should hesitate to ask any of the Americans present for the minister's text that day.

Space forbids mentioning others who helped in our Christmas festivities, and made it possible for us to minister to over four hundred people in our Los Angeles fields alone. The American churches in the other fields where we have Mexican missions bountifully supplied their needs.

Splendid progress has been made in our First Mexican Baptist church. The Lord has blessed our people; we have seen great changes. Homes where a little over a year ago there was not even a chair to offer us, today are comfortably furnished, with pictures on the walls and rugs on the floors. The spiritual growth has been even greater. One of our fine young men has risen from the lowest place in one of our first class cafeterias to one of the most trusted positions, and many others are steadily advancing.



Woman's Summer School of Home Missions

The seventh interdenominational Woman's Summer School of Home Missions will hold its sessions at Northfield, Mass., from July 18 to 24. Representatives of the various Home Mission Boards of the United States and Canada will find the school a place of inspiration by reason of the leaders in mission work with whom they will come into daily contact. The atmosphere and environment of Northfield is peculiarly adapted to just such a conference and it is hoped that a large number of church workers from all over New England will be present. The mission study class will be under the leadership of Mrs. D. E. Waid, and among the speakers who will address the auditorium meetings will be Mrs. I. V. Woodbury, Mrs. M. E. Harlan, Dr. S. H. Young, Dr. W. A. Granville and Mr. G. A. Watermulder. Miss Elsie S. Hand will be the Musical Director and Miss Helen C. Crane will have charge of the field sports. The registration fee will be \$1.00, and it is desired that applications for accommodations be filed at an early date. Make up a party from your church and plan to go together. It will be a never-to-be-forgotten vacation. For further particulars address Mrs. M. J.

Gildersleeve, 156 Fifth Avenue, New York City, and for rooms and rates communicate with Mr. A. G. Moody, East Northfield, Mass.

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World's Sunday School Convention

The program for the World's Sunday-school Convention, to be held in Zurich, Switzerland, July 8-15, will have for its general theme, "The Sunday School and the Great Commission," and for eight days Sunday school specialists from all parts of the world will give their thought to the consideration of the problems of "The Sunday-school Conquest of the World."

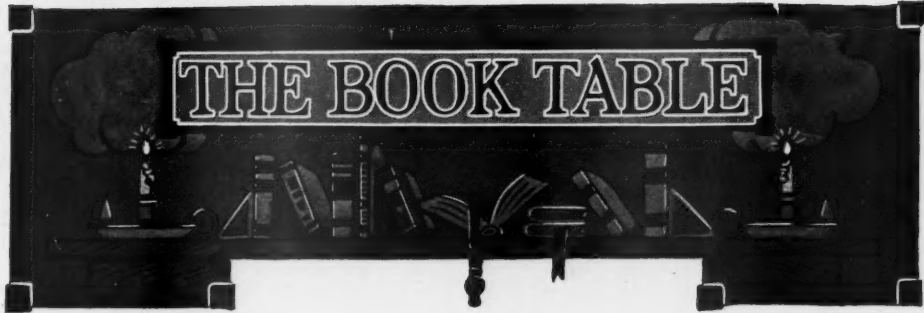
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A Missionaries' Ideal Resting Place

In our last issue we gave a brief account of Mountain Rest, a quiet retreat for tired and recuperating missionaries, located in the refreshing Berkshire Hills of western Massachusetts. In this issue we have the pleasure of presenting to our readers an attractive view of the Rest. The larger of the buildings in the cut is Scudder Hall and the one in the distance at the left is Avery Cottage. It is little wonder that missionaries who have been there speak so warmly of the beauty of the Rest and its environments.



MOUNTAIN REST, IN THE BERKSHIRES



With Recent Books

Freedom and Authority of Religion, by President E. Y. Mullins, of the Southern Baptist Theological Seminary, is a book to stimulate individual thinking. It is a helpfully constructive criticism of the present relation between science and religion, seeking to clear away much of the misunderstanding as to the limitations of the scientific method and the validity of the religious perceptions. The injection of the scientific method into the life and thought of our times until perhaps its preeminence has been too generally conceded makes the book especially timely. The spirit of the author is irenic rather than dogmatic, though he clearly states his own position as accepting the scientific method for the scientific category while maintaining that that method cannot be applied to the data of religious thought and life. The book belongs to the class that helps the virile intellectual and spiritual life. (Griffith and Rowland Press. \$1.50 net, postpaid.)

Old Homes of New Americans, by Francis E. Clark, is in some respects the best and most valuable piece of work that Dr. Clark has done, and that is saying much. In this volume he is not only bright and entertaining, but most informing, telling you just what you wish to know about the life of the people in old world homes who are to become dwellers in our own land, and perhaps citizens. A book of value to all who are interested in a vital problem of our American civilization. (Houghton, Mifflin Co. \$1.50 net, illustrated.)

Books Received

Missionary Methods, by Rev. Roland Allen, M.A. (Revell Co. \$1.50 net.)

How to Help: A Manual of Practical Charity, by Mary Conyngton. (Macmillan Co. 50 cents net.)

The Great Embassy, by Cuthbert McEvoy, M.A. (Clarke & Co., London. 50 cents, postpaid.)

The Message of the Disciples of Christ for the Union of the Church, by Peter Ainslie. (Revell Co. \$1 net.)

A West-Pointer in the Land of the Mikado, by Laura Delany Garst. (Revell Co. \$1.25 net.)

Notes

The Foreign Mission Society has published in its list of new literature two Japanese stories by Rev. J. Mervin Hull, illustrated, both of them interesting to children and elders alike. It also has three pamphlets entitled, "The Winning of Vong Met-chun," "Kikwakwa" and "Outdoor Sunday Schools in Japan."

The second European Baptist Congress will be held at Stockholm July 19 to 24. Dr. John Clifford of London will give the president's address.

Bible study courses have been approved for the high school curriculum in North Dakota covering studies in Old Testament geography and narratives; the books of the Old Testament; memory passages from the Old Testament; studies in the life of Christ and in the history of the early Church; the books and memory passages from the New Testament. Pupils who pass examinations are allowed regular credit.

Financial Statements of the Societies for One Month Ending April 30, 1913.

	Source of Income	Budget for 1913-1914	Receipts for 1 Month	Balance Required by March 31, 1914	Comparison of Receipts with those of Last Year		
					1912-1913	1913-1914	Increase Decrease
FOREIGN MISSION SOCIETY	{ Churches, Young People's So-						
	cieties and Sunday Schools....	\$462,110.05	\$6,304.80	\$455,805.25	\$10,196.91	\$6,304.80	\$3,892.11
	Individuals.....	300,000.00	1,693.62	298,306.38	1,560.91	1,693.62	132.71
	Legacies.....	83,094.00	1,108.42	81,985.58	4,247.33	1,108.42	3,138.91
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	92,974.00	4,993.43	87,980.57	1,586.47	4,993.43	3,406.96
	Totals.....	\$938,178.05	\$14,100.27	\$924,077.78	\$17,591.62	\$14,100.27	\$3,491.35
HOME MISSION SOCIETY	{ Churches, Young People's So-						
	cieties and Sunday Schools....	\$.....	\$2,476.82	\$.....	\$5,216.44	\$2,476.82	\$2,739.62
	Individuals.....	.....	230.03	.....	551.66	230.03	321.63
	Legacies.....	.....	1,040.00	.....	9,648.07	1,040.00	8,608.07
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	.....	564.45	.....	1,533.47	564.45	969.02
	Totals.....	\$.....	\$4,311.30	\$.....	\$16,949.64	\$4,311.30	\$12,638.34
PUBLICA- TION SOCIETY	{ Churches, Young People's So-						
	cieties and Sunday Schools....	\$97,500.00	\$1,955.83	\$95,544.17	\$2,099.33	\$1,955.83	\$143.50
	Individuals.....	27,000.00	1,054.51	25,945.49	1,265.51	1,054.51	211.00
	Legacies.....	10,000.00	1,286.83	8,713.17	.....	1,286.83	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	71,777.45	702.37	71,075.08	334.62	702.37	367.75
	Totals.....	\$206,277.45	\$4,999.54	\$201,277.91	\$2,560.46	\$4,999.54	\$2,439.08
WOMAN'S HOME MISSION SOCIETY	{ Churches, Young People's So-						
	cieties and Sunday Schools....	\$182,790.00	\$1,797.40	\$180,992.60	\$2,200.87	\$1,797.40	\$403.47
	Individuals.....	10,000.00	202.75	9,797.25	45.75	202.75	157.00
	Legacies.....	10,000.00	990.00	9,010.00	68.51	990.00	921.49
	Income of Funds, Annuity Bonds, Specific Gifts, etc.....	20,000.00	1,268.27	18,731.73	1,284.09	1,268.27	15.82
	Totals.....	\$222,790.00	\$4,258.42	\$218,531.58	\$3,689.22	\$4,258.42	\$569.20